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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Information Storage Space

One of the most important areas of rapid development in modern science is "information theory" which considers the space required for storage of information, or the time to transfer information by a given means, say by telephone or other communication devices. The unit used in discussion is the "bit" which is the information gained by a decision of "yes" or "no" when the probability of the two answers is equal. Dr. R. Clark Jones in an examination of the information capacity of photographic films has found a range of one-half to three million bits a square centimeter (1/6 of a square inch) for Royal-X (high speed) film and Panatomic-X (medium resolution) film respectively. He further found that it takes between 8,000 and 30,000 photons for one bit. A typical high-fidelity speech and music channel has an information capacity of 166,000 bits a second, or it would take 17 seconds to carry the same information as on one square centimeter of film. A standard television channel has the same information in one frame as a half square centimeter of Panatomic-X film, in electrical form but somewhat less actually because of the limited resolution of the image orthicon and the kinescope.

Satellites with Snow

Saturn, the planet with the ring, also has nine satellites. It is thought that because of how they reflect light that they must be covered with snows and ices of water and ammonia. One of the satellites, Titan, has a tenuous atmosphere of methane gas.

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Era of Youth
Photographs
Ralph Clark

THE COVER:

Standing before the stately Arizona Temple is Elder Delbert Leon Stapley of the Council of the Twelve, sustained to the apostleship at the October 1950 conference. See page 90 for the accompanying biographical article.

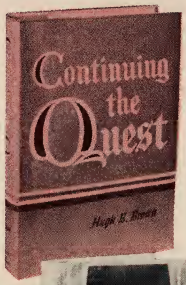
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Timely and Challenging LDS Selections



1. CONTINUING THE QUEST

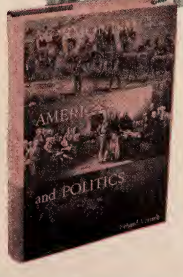
HUGH B. BROWN

President Brown has a tremendous talent in expressing himself and inspiring all ages and people in all walks of life. His rich full life as exemplary parent, counselor, attorney, advisor of youth, and now as a General Authority qualifies him in a wide area. Within this 534-page book of sixty-eight selections is a bounteous treasury of his writings, "musings," "browsings," radio talks, and Conference Addresses which ring with respect for facts, for authority, and for the eternal truths. This outstanding new volume should be in every LDS family library. **$3.95**



2. PIONEER THEATRE IN THE DESERT.....ILA FISHER MAUGHAN

Early this March the Pioneer Memorial Theatre on the University of Utah campus will be dedicated. A hundred years prior to this dedicatory date, the old SALT LAKE THEATRE first opened its doors to President Brigham Young and the early pioneers in Salt Lake Valley. Read this absorbing, colorful account of the old Salt Lake Theatre, the Social Hall, and of theatrical endeavors throughout Utah in the early days. Extensive research makes this one of the most fascinating LDS books ever written, highlighted by rare photos. **$2.50**



3. MORMONISM, AMERICANISM AND POLITICS.....RICHARD VETTERLI

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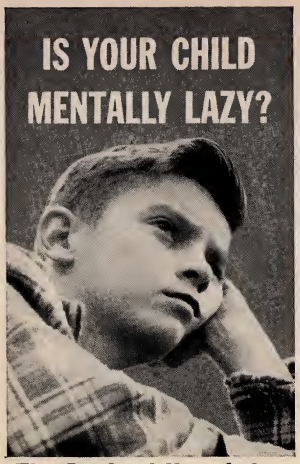
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Letters and Reports





OUTSTANDING TEENS IN WASHINGTON, D.C.

These two teens are examples of many outstanding Latter-day Saint young folk throughout the world who have set standards for their fellow students and associates to follow. Both are active members of the Silver Spring (Maryland) Ward in the Washington Stake.

David L. Allredge is a priest with five individual Aaronic Priesthood awards. He is an Eagle Scout with Bronze Palm, served on the district round table advisory committee for Explorer Scouts, and has his Duty to God award. He has been student body president at the Wheaton High School in Washington, D.C. and served as president of the Montgomery County Region of the Maryland Association of Student Councils. He was co-captain of his high school's championship football team and played on the county all-star team.

Roberta Jean Laney is an Honor Bee and has two Mia Joy awards. She has four individual awards for Church activity, is president of her class, and was elected president of the Montgomery Blair High School Library Club, a service organization of over three hundred members. She is a member of the French Honor Society and the National Honor Society.

SERVICEMEN'S CONFERENCE IN GERMANY

The lovely and historical famous city of old Heidelberg, Germany, was recently the scene of a district conference for the members of the Church serving in the armed forces who are stationed in south Germany. The servicemen's district includes all of the South German Mission, and is presided over by Amos L. Wright, district president.

The conference was high lighted by the presence of Blythe M. Gardner, president of the South German Mission, who presided during the conference, and Walter E. Traufer, president of the Swiss Temple. Although only those who were free from duty were able to attend, nearly three hundred participated in the two-day conference.

GIVES THANKS

Montevideo, Uruguay

Dear Editors:

May I thank you on behalf of myself and my two sons, for the great teachings of your missionary Era.

The three of us are now converts to the Church, but with the help of borrowed back-dated volumes, we are catching up with the history and great events of our Church.

Thank you again, and *muchas gracias.*

Sincerely,
your brother in the faith,
J. A. Rial



ENGLISH AND GOSPEL TAUGHT IN PERU MIA

Elder George O. Stewart, laboring in Peru, is seen teaching commercial English to converts and investigators in the Callao Branch MIA, a small town on the outskirts of Lima, Peru's capital city.

". . . for the elders in Callao, a branch is not a branch without the Mutual," Elder Stewart writes.

OUTSTANDING LDS YOUTH



Nineteen-year-old Donna Olsen is setting the pace in the Twenty-sixth Ward of the West Pocatello (Idaho) Stake. She has a one hundred percent attendance record at all three meetings for the past three years, and has

received seven individual awards. She has received her Honor Bee, Worker Bee, first and second year Mia Joy Award, Junior Laureate award, and Silver Gleaner award. She is currently working on her Golden Gleaner award.

THE 1923 VISIT

Los Altos, California

Dear Editor,

Today I found an item in the *San Francisco Chronicle* that was most interesting because of a certain interview Senator Reed Smoot had with . . . Lord Beaverbrook . . . July 16, 1923 . . . (which) he described in his diary.

"The question of the Express publishing bitter attacks on the Mormon people came up and he told me he had become convinced that the attacks were unjust; and upon my assuring him that they were he told me that they would not occur again."

Today, 38 years later, Lord Beaverbrook reprimands the *Sunday Express* as follows:

"I protest. Paragraphs and interviews denouncing Mormon missionaries should not be given publicity in the *Sunday Express*.

"Mormon missionaries represent an important and dignified branch of the Christian religion.

"I conclude . . . by declaring my own devotion to the Presbyterian faith. . . ." (Associated Press).

Senator Smoot, evidently, soundly convinced Lord Beaverbrook on that afternoon in 1923.

Sincerely yours,

A. F. Cardon

AIR FORCE CAPTAIN'S LETTER WON $100

Captain Ferris M. Johnson, traffic analyst of the 1503rd Air Terminal Squadron at Tachikawa Air Force Base in Japan, recently won a George Washington medal and $100 in the American Freedom Foundation's letter writing contest. The letter, entitled "My Vote; Freedom's Privilege," placed third among some 500 entries in this contest.

Elder Johnson is an LDS servicemen's group leader. His wife Lorna is the district Relief Society president. Elder Johnson and his wife have two small children.

A WRITER WRITES

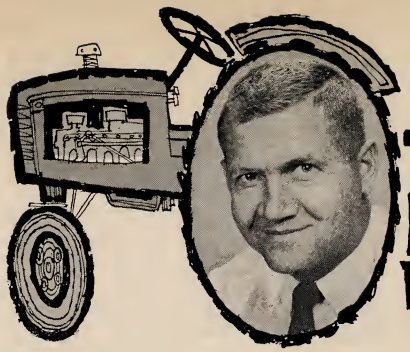
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Dear Editor:

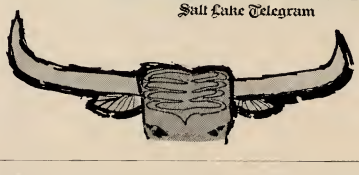
The sweetest words
That fingers peck:
"Enclosed you will
(please) find a check."

Sincerely yours,

Virginia Baker



Wilburn G. Pickett's a farm boy. His column in The Deseret News, "Farm Roundup," keeps his friend the farmer up to the minute on latest farm news. It's another outstanding feature in your **DESERET NEWS**
Salt Lake Telegram



• Gold Ribbon Winner at the Colorado State Fair gives you her recipe for

Candied Fruit Braid



"When I worked in the entry department of the Colorado Fair, I never had time to enter," says Mrs. Robert B. Wiley, Jr. of Boone, Colorado. "Now, with five young sons to take care of, I'm a prize-winning exhibitor. This Fruit Braid is a favorite with my family, and it won a Gold Ribbon at the Fair. It's easy with Fleischmann's Yeast because Fleischmann's rises fast every time."

CANDIED FRUIT BRAID *Makes 2 braids*

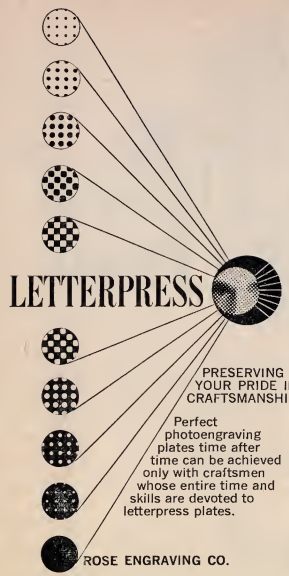
1¾ cups hot water — ½ cup sugar
¼ cup orange juice
3 tablespoons shortening
1½ teaspoons salt — ¼ cup very warm water
1 package Fleischmann's Active Dry Yeast
7½ cups sifted flour — 1 egg
½ cup raisins — 1 cup mixed candied fruits
2 tablespoons orange rind — melted butter

Combine hot water, sugar, orange juice, shortening, salt. Cool to lukewarm. Measure ¼ cup very warm water into bowl. Sprinkle in yeast. Stir to dissolve. Add lukewarm mixture and 2 cups flour; beat well. Add egg and remaining flour. Knead on lightly floured board until smooth, about 7 minutes. Place in greased bowl; turn to grease all sides. Cover: let rise in warm place, free from draft, until doubled, about 1 hour. Punch down, turn onto lightly floured board; knead in raisins, candied fruits, orange rind. Let dough rest, covered, 10 minutes. Divide half of dough into 4 equal portions. Roll three sections into ropes 12" long, braid on greased cookie sheet. Divide 4th portion into three 10" long ropes; make small braid. Place on top of larger one. Make second fruit braid this way. Cover: let rise in warm place, free from draft, until doubled, about 40 minutes. Bake in moderate oven (350°F.) 35 minutes. Brush with melted butter, let cool.

Candied Frosting: Blend 1 cup confectioners' sugar, 2 tablespoons orange juice and 1 tablespoon butter. Decorate cooled braids with frosting, candied cherries, pecans.



ANOTHER FINE PRODUCT OF STANDARD BRANDS INCORPORATED





The Church Moves On

November 1961

16 The First Presidency announced the appointment of Elder Theodore M. Burton, Assistant to the Council of the Twelve, as president of the European Missions. He succeeds Elder Alvin R. Dyer, also an Assistant to the Council of the Twelve, in this capacity. Elder Burton, a former president of the West German Mission, will supervise eleven missions upon the continent of Europe.

18 Announcement was made of two new members to the administrative staff of the general committee of the Church welfare program. They are Elders Donald M. Bagley and Gerhardt Drechsel.

26 Ammon (Idaho) Stake created from the South Idaho Falls Stake with Elder Harold W. Davis as stake president and Elders Glenn R. Blatter and Ralph M. Wood as his counselors. President Cecil E. Hart continues as president of the South Idaho Falls Stake with his counselors, Elders R. Jennings Scott and Delmer E. Simpson. The stake receives its name from the original Ammon Ward which was named for a great Book of Mormon missionary. Ammon Stake, the 343rd in the Church, was organized by Elder Spencer W. Kimball of the Council of the Twelve and Elder Antoine R. Ivins of the First Council of the Seventy.

December 1961

3 Mexico City Stake, the 344th in the Church, the first stake in Latin America, was organized under the direction of Elder Marion G. Romney of the Council of the Twelve who is also area supervisor of the Latin-American missions. Elder Harold Brown was sustained as president of the stake with Elders Julio C. Garcia and Gonzalo Zaragoza as counselors. With a membership of approximately 3,500, there are seven wards: Ermita, Ermita Second, Industrial, Montezuma, Roma, San Pedro Martir, and Toluca; three branches: Tlalpan, Monte Corona, and the English-speaking branch at Mexico City; and one dependent branch: Atlatlahuca. Missionaries first arrived in Mexico City in 1879. There has been a Juarez Stake in northern Mexico since 1895, ministering almost entirely to members of Anglo-Saxon origin.

Elder Edwin H. Paskett sustained as president of Raft River (Idaho) Stake succeeding President Ephraim S. Miller. President Paskett's counselors are Elders Donald W. Chandler and Charles H. Warr. Released with President Miller were his counselors, Rawlins J. Harper and Afton D. Nye.

Elder Donald R. Tate sustained as president of Nevada Stake succeeding President Clair B. Black whom he served as first counselor. New counselors are Brothers David J. Naylor, who served President Black as second counselor, and Clifford T. Utley.

Elder Ralph A. Britsch sustained as second counselor to President Fred L. Markham of the Utah Stake presidency succeeding Elder Harold B. Jones. (*Continued on page* 83)

for your winter reading pleasure...

6 IMPORTANT NEW BOOKS!

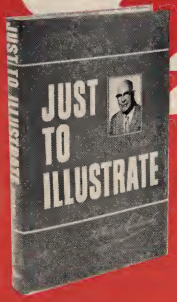
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by Sterling W. Sill

These brilliant and enlightening radio messages of Elder Sill contain sparkling, moving stories, and heart-worming experiences that will be long remembered. An excellent guide to help Latter-day Saints reach that exalted kingdom with "The Glory of the Sun." **$3.50**

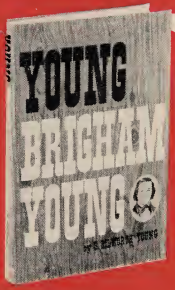
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3



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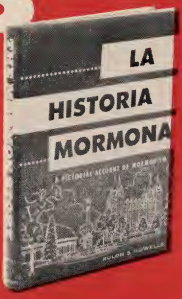
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by Ray Lambert

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6



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The Civil War Centennial and Mr. Lincoln

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

With published pictures casting the soft glow of romance around one of the greatest civil wars of history, it may be well to remember three major outcomes of that struggle. (1) The Union under the Constitution was maintained. (2) Negro slavery was abolished. (3) the economic and social progress of the South was arrested by devastation and military occupation for twelve years (until 1877), while the rest of the country began to move rapidly towards industrialization. Mr. Lincoln had much to do with the first two results. His assassination at the age of fifty-six, April 15, 1865, prevented him from carrying forward the ideals expressed in his second inaugural, March 4, 1865:

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Earlier, on the grim battlefield of Gettysburg, November 19, 1863, Lincoln urged his countrymen to see in a vast military cemetery a challenging reminder of the requirements of popular government. Most Americans can repeat portions of the address. Few articulate the meaning and symbolism of the graveyard at Gettysburg. Lincoln said:

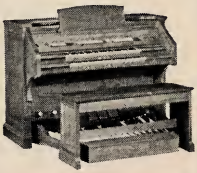
"It is rather for us the living to be here dedicated *to the great task remaining before us*—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

We "the living," as Lincoln said at Gettysburg, still have "unfinished work" in the pursuit of Mr. Lincoln's ideals. With respect to the Constitution and the Union, there is as much debate (however in other fields of human activity) over the proper authority of the national and state governments as there was before Mr. Lincoln and Mr. Douglas debated the issue. Lincoln held that it was one nation, indivisible; that a house divided cannot stand. Douglas said at Alton, October 15, 1858 "in my opinion our government *can* endure forever, *divided* into free and

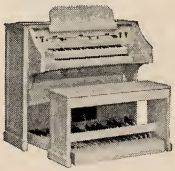
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slave States as our fathers made it. . . ." In 1857, the Supreme Court had rendered the Dred Scott decision, supporting Mr. Douglas' theory of the Union, that it was a creature of the States. In his first inaugural, Lincoln said "The Union is much older than the Constitution" and was paramount to the States. In his "House Divided" speech, June 17, 1858, he attacked the Dred Scott decision as political conspiracy and the "result of preconcert." The Dred Scott decision was reversed by the election of 1860, the Civil War, and the 13th, 14th, and 15th amendments to the Constitution which followed the victory, at arms, of Mr. Lincoln's theory of national supremacy. Today, a confused constitutional debate involving the fourteenth amendment, its "equal protection" clause, education, possible extension of federal aid to local schools, the threat of socialism, internal security against communism, the United Nations, and other issues, boil and bubble. Some fear the national power. Some fear the power of the states is inadequate to serve. Some fear the constitutional provision that makes treaties and the UN Charter part of the "supreme law of the land." (Constitution of the United States, Art. VI.) Some fear that the role of the Constitution in world affairs does not begin to go far enough, and advocate federal union instead, among the NATO powers. A look backward in time towards Gettysburg, indeed, shows constant challenge to "us the living," if popular government, government by the people, is not to perish.

Brigham Young put it this way in an 1860 discourse: "The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. But was that which was given them perfect, not admitting of any addition whatever? No; for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable, at the first initimation, at the first impulse to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it. It is a progressive—a gradual work." (*Journal of Discourses*, vol. 7, p. 14.)

The Church Moves On

(*Continued from page 78*)

9 The appointment of Elder A. Hamer Reiser to membership of the general board of the Deseret Sunday School Union was announced.

10 South Cottonwood (Salt Lake Valley) Stake organized from portions of Cottonwood Stake with Elder James S. McCloy, former second counselor in Cottonwood Stake, as stake president and Elders C. Shirley Reynolds and Ferris L. Shaw as counselors. Brother C. Garnett Player sustained as second counselor in Cottonwood Stake succeeding President McCloy. South Cottonwood is the 345th stake of the Church. It was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder Milton R. Hunter of the First Council of the Seventy. The South Cottonwood area was "pioneered" in 1848 by a group of Saints from Mississippi.

12 The First Presidency announced the appointment of Elder Owen Spencer Jacobs of Emmett, Idaho, to preside over a new Bavarian Mission to be organized from parts of the South German Mission. President Jacobs, now serving as president of Weiser (Idaho) Stake, served in the Swiss-German Mission from 1929 to 1932. Mrs. Jacobs and six of their eleven children will accompany him to the Bavarian Mission with headquarters at Munich, Germany now has six missions and three stakes.

17 "Faith in Action," a Sabbath-day radio program of the National Broadcasting Company presented to their listening audience a program detailing the activities of the LDS Church in Hawaii.

24 Activities of the Church in Brazil were highlighted on the "Faith in Action" radio program of the National Broadcasting Company.



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Advice—and how to give it

RICHARD L. EVANS

THE SPOKEN WORD

There is a point of approach in all personal relationships that could open up a long series of subjects, and that is the "how" of things as well as the "what": *how* things are done, *how* things are said. Consider, for example, the giving and taking of advice, which is one of the most delicate and difficult relationships of life. "Advice is not disliked because it is advice;" said Leigh Hunt, "but because so few people know how to give it."[1] There is none of us who has lived so long that he has no need to learn. There is none of us who wouldn't profit by counsel and consultation, but how it is done; how it is given, how criticism is offered, the spirit, the manner, the attitude, the kindly or the cutting quality—the "how" of things is exceedingly important in all relationships in life. "I wish well-meaning, sensible men," said Benjamin Franklin, "would not lessen their power of doing good by a positive, assuming manner, that . . . tends to create opposition, and to defeat every one of those purposes for which speech was given to us. . . . For, if you would inform, a positive and dogmatical manner in advancing your sentiments may provoke contradiction and prevent a candid attention. . . ."[2] And then he added, "they that will not be counselled, cannot be helped. If you do not hear reason she will rap you on the knuckles."[3] "Harsh counsels have no effect": said another source, "they are like hammers which are always repulsed by the anvil."[4] We all need to seek and consider counsel. Children need it; parents need it; everyone needs it; personally and professionally, privately and publicly. We none of us know it all. We are none of us sufficient unto ourselves. Seeking and considering counsel is a source of strength and safety, and there is no use letting pride or anger or irritation prevent us from accepting what is for our good. "Life is but one continual course of instruction. . . ."[5] But those who would teach and tell others would well avoid the alienating, irritating attitude, and should counsel and correct with love and patience and persuasion. "A sound head, an honest heart, and an humble spirit," said Sir Walter Scott, "are the three best guides through time and to eternity."[6] And surely he who would advise others should give evidence of all three.

[1]Leigh Hunt, *The Indicator.*
[2]Benjamin Franklin, *His Autobiography.*
[3]Benjamin Franklin.
[4]Claude Adrien Helvetius, French philosopher, 1715-71.
[5]Rowland Hill, English preacher, 1744-1833.
[6]Sir Walter Scott.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 3, 1961. Copyright 1961.

VALENTINE NOTATION

BY L'NNIE FISHER ROBINSON

Your valentine of violets received,
While junior yelled, "Where are my clean new socks?"
And I stood by the counter beating cream.
I looked at them through the cellophane box;
I helped our youngest down from his high-chair
And told our eldest how his drawer's arranged;
You had only been gone to work an hour;
Yet, when I turned to open them, things changed:
My hand shook on the ribbon I untied,
Their perfume wafted me to April in a wood—
Our class was on a search for violets,
You gave me yours, you said, as lovers should;
And all these years your violets mean spring,
Through rain or shine they wake my heart to sing.

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THE EDITOR'S PAGE / PRESIDENT DAVID O. McKAY

Free Agency . . . the

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. One of the most urgent needs today is the preservation of individual liberty. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has this most precious of all life's endowments—the gift of free agency—man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it was necessary for the Creator first to make him free. "Personal liberty," says Bulwer-Lytton, "is the paramount essential to human dignity and human happiness."

References in the scriptures show that this principle of free agency is (1) essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organizations, and of nations may be judged.

I do not know that there was ever a time in the history of mankind when the evil one seemed so determined to strike at this fundamental virtue of free agency.

I am not one of those who see in the world catastrophes the hand of God as their cause. I do not believe that God has caused the misery in the world today. I do believe that the conditions of the world today are a direct result—an inevitable result—of disobedience to God's laws.

I believe that one of God's greatest attributes is love, that he is our Father and desires the happiness and eternal life of his children.

Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light; and, mind you, God has not left his children without the light.

God is watching over the destiny of nations. Shakespeare said:

"There's a divinity that shapes our ends,
Rough-hew them how we will."

(*Hamlet*, Act v, sc. 2, line 10.)

We may "rough-hew our ends," as we choose our course, but God will overrule our acts and the acts of nations for the consummation of his divine purposes.

With free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor a punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (See Moses 1:39.) Only through the divine

Gift Divine

gift of soul freedom is such progress possible.

Force, on the other hand, emanates from Lucifer himself. Even in man's pre-existent state, Satan sought power to compel the human family to do his will by suggesting that the free agency of man be inoperative. If his plan had been accepted, human beings would have become mere puppets in the hands of a dictator, and the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected, and the principle of free agency established in its place.

There is another responsibility correlated and even co-existent with free agency, which is too infrequently emphasized, and that is the effect not only of a person's actions, but also of his thoughts. Man radiates what he is, and that radiation affects to a greater or less degree every person who comes within that radiation.

Force rules the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

It is well ever to keep in mind the fact that the state exists for the individual; not the individual for the state. Any form of government that destroys or undermines the free exercise of free agency is wrong. Liberty becomes then license, and the man a transgressor. It is the function of the state to curtail the violator and to protect the violated.

God is standing in the shadow of eternity, it seems to me, deploring the inevitable results of the follies, the transgressions, and the sins of his wayward children, but we cannot blame him for these any more than we can blame a father who might say to his son:

"There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the right, it will lead you to success and to happiness. If you take the one to the left, it will bring upon you misery and unhappiness and perhaps death, but you choose which you will. You must choose; I will not force either upon you."

The young man starts out and, seeing the allurements and the attractiveness of the road to the left and, thinking it is a short cut to his happiness, he concludes to take it. The father knows what will become of him; he knows that not far from that flowery path there is a mire hole into which the boy will fall; he knows that after he struggles out of the mire he will come to a slough into which he will flounder. He sees others who have chosen that path in that same slough, and he knows that in their struggles to get on dry land there will be fighting. He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same and will still continue to warn him and plead for him to return to the right path.

God, too, has shown the world, through his prophets in ages gone by, that many of his people, individuals as well as nations, would choose the path that leads to misery and to death, and he foretold it, but the responsibility is upon those who would not heed God's message, not upon God.

The power of choice is within you—the roads are clearly marked. In making the choice, may God give you clear-seeing, strong wills, courageous hearts!

QUESTION: *"Our class recently discussed the subject of obedience in all things, and in the course of the discussion these words of Seneca were considered:*

"'We are born subjects, and to obey God is perfect liberty. He that does this shall be free, safe, and happy.'

"We disagreed with the phrase, 'perfect liberty.' We seek your advice on this question. How could there be perfect liberty if we are compelled to accept the same view, and individuality and freedom of expression are denied? We ask you to answer in terms of Church philosophy. Is not this an interference with personal freedom and the right of a person to express his own thoughts on many subjects? Will you give us an answer based in terms of gospel philosophy?"

YOUR QUESTION

ANSWERED BY

JOSEPH FIELDING SMITH

PRESIDENT, COUNCIL OF THE TWELVE

In obeying God, is personal liberty curtailed?

ANSWER: Seneca (Lucius Annaeus) was a Roman writer and philosopher who lived in the first century of the Christian era. It is unlikely that he ever saw the Lord, but there is a tradition that he had some acquaintance with Paul and from him may have absorbed some gospel truth. Whether this is true or not cannot be definitely stated. This expression which is here called in question by members of the class is one of considerable importance. We have all been taught the doctrine of personal free agency and that no individual is ever compelled by force or other means to comply with divine edicts and philosophy. We have been informed that a long time ago in the pre-existence there was a rebellion in heaven, and because one notable character, who had been entrusted with great authority, rebelled and led many away with him, he had to be cast out of the kingdom. However we should remember that every principle and law existing in the celestial kingdom has been proved to be perfect through the eternities through which they have come. If any individual proves himself worthy for the exaltation in that kingdom, it will be by strict obedience to every principle and covenant here existing. Therefore we may be assured that every law and principle thereunto pertaining is perfect and cannot be amended or discarded because of its perfection. However there is no reason to believe that under such conditions there could arise differences of judgment or opinion in relation to any principle or commandment, for everything has reached the stage of perfection.

We may well believe that since our Eternal Father has been building worlds, peopling them and having them go on to perfection through countless ages, that every divine law and commandment has been so thoroughly tested that there could not come at any time a condition where an individual who reaches the exaltation could discover wherein any principle or commandment could be discarded or in any way amended to improve the conditions of that kingdom.

One of the most glorious principles or truths ever revealed to mortal man was given to the Prophet Joseph Smith in Kirtland, Ohio, in May 1831. This truth, for some reason which is difficult to explain, has been criticized by many who ought to know better, but it stamps Joseph Smith as a prophet and a

revelator who has made known to the world perhaps one of the greatest truths that was ever revealed. Yet the world will not receive it! Unfortunately many who profess membership in the Church have questioned the validity of it. It is as follows:

"And that which does not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light *and continueth in God*, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:23-24. Italics added.)

There is another revelation similar to this, which points to the time when all who find that divine light and truth will be exalted. It is as follows:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth.

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (*Ibid.*, 93:26-28.)

Here we are informed that those who are worthy of the exaltation will be blessed in knowledge, wisdom, truth, and light, so that they will, like our Lord, eventually know all things and be bathed in light and truth. When this time comes there could not arise any differences of opinion. There could be no ambitious souls who would be dissatisfied, or who would wish to introduce any individual notions or wish to change the laws by which all things in perfection are governed. Since the joy of all who dwell there is perfect there could arise no occasion for a difference of opinion or a conflict of ideas. The weakness and imperfections of mortality will all be brushed aside, and those who receive this exaltation will be bathed in wisdom, light, and truth in their perfection.

Should there arise a person or persons who wish to change the order, then the perfect order would cease to exist. Neither could any person or group discover any principle or commandment that would need to be modified, for the eternal state of perfection has been reached. True freedom can only come through obedience to divine law. This is true in this mortal world; how much more so in the celestial kingdom. There is no compulsion there. Every soul who reaches this exaltation will realize that there could be no disharmony, and when the inhabitants of that kingdom see clearly, and not "through a glass darkly," there will arise no contention. Personal ambitions are due to mortal desires. In the kingdom of God those who enter will have learned the great lessons of humility, obedience, and divine love, for all the weaknesses and ambitions of the flesh will have perished with the grave.

The Savior's words in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), evidently have been by many misapplied or limited in their application. The Savior knew that mortal man could not reach the great goal of perfection like his Heavenly Father, but here in mortality is the place where that foundation should be laid. Then we should continue on from grace to grace, not only in this life but in the eternities to come, and it is within the possibility of any faithful soul to eventually attain to that perfection.

Again:

"Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed:

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

True freedom can come only through obedience to divine law. There is no compulsion in the kingdom of God. Wisdom, love of truth, and obedience make us free. The moment a person turns from the path of truth and observance of divine law, he becomes subject to sin and a slave to sin. There is more truth in the words of James than many think:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

What is the true meaning of this remark? It is that only by obedience to the full law, can the promised blessings come.

The purpose of our mortal existence is that each individual may be tried and tested to see if, through the temptations, trials, and tribulations of mortality, he can maintain a faithful demeanor and prove himself worthy of the exaltation in the kingdom of God. This is the goal we are seeking or should seek, and it is this integrity and perseverence which brings the fulness of life which Lehi has defined as joy.

DELBERT L. STAPLEY



Picture of Delbert Leon Stapley (1) in his early childhood. Note style of dress and backdrop which were used when having a picture taken. Elder Stapley was the second of nine children.

BY SPENCER W. KIMBALL

OF THE COUNCIL OF THE TWELVE

Friday, December 11, 1896, was an eventful day. In Mesa, Arizona, a sweet young mother brought forth a child whose lusty cries were later changed into a clarion call and a voice of warning to the world.

The Church was growing. Wilford Woodruff was President, and there were about forty stakes of Zion, largely in Utah. Proselyting was world-wide, and converts were migrating as they had done for more than half a century. Even from far away Australia had come important people, some of whom are concerned with this story.

This child came to the small, simple home of the Orley Seymour Stapley family—a child of promise, wanted, loved, and welcomed—Delbert Leon! This house was a home in a deeper sense than most modern mansions or luxurious palaces, for in it was a growing family building a close harmony of faith and love.

Mesa, named for the plateau-like nature of the area above the river valley, was on the fringe of the desert land. It refused to grow crops and would only grow them if hard labor sent water from the lower levels of the river to irrigate its rich soil. Arizona was truly in its pioneer stage, but today it is a changed empire, and in no small way has our brother, Delbert L. Stapley, contributed towards its marvelous growth and development.

Among Mesa's earlier inhabitants was the family of Thomas Stapley, grandfather of Delbert L., who went from England to Australia in 1838 as a boy, along with his father Charles Stapley, Elder Stapley's great-grandfather. They were among the first converts to the gospel after the Church mission was established in Australia. The first meeting of the Saints in New South Wales, Australia, was held at Sydney on Sunday, November 2, 1852, and it is likely that Charles and Thomas and other Stapley converts attended that meeting. It is interesting to note that the descendant, Delbert Leon Stapley, was one of two

Elder Stapley's love for baseball (picture 2) found him on the high school team in Mesa (front row, far right), along with his brother, Lorel Aaron (row two, far left). Later he turned down an opportunity to play major league baseball. As a youth (3) he spent considerable time working in his father's store prior to his mission call. Mission field companions (4) included Carlos Judd, Kanab (front left), and Spencer Heiner, Morgan, Utah; and Leo L. Hardy, Mesquite, Nev. (back left). Elder Stapley (back right) represented Arizona in the group. The future apostle served in the Southern States Mission. Following his mission he married Ethel Davis on Jan. 17, 1918 (5).











The Orley Seymour and Polly May (Hunsaker) Stapley family were well thought of in their Arizona community. For inspiration young Delbert (back row, far left) had only to look to his father who was an outstanding Arizona merchant, state senator, counselor in the stake presidency, a trustee for the Normal School at Tempe (now Arizona State University), and a leader in the erection of the Arizona temple.

apostles to return to Sydney and organize the Sydney Stake on March 27, 1960, the first stake in Australia and the second in the South Pacific.

From Australia the Stapleys came to America. Charles Stapley and his English wife and their twelve children arrived in San Bernardino, California, in 1854, and two years later made their way to Toquerville, Utah. There Thomas fell in love with Mary Ann Bliss, and they were married in the St. George Temple. It was in Toquerville, April 28, 1872, that their son Orley Seymour was born. In 1882, when he was about ten years of age, the family moved to Arizona where the parents and seven living children cultivated their forty-acre farm southwest of Mesa and took care of their cattle. This meant little formal schooling for Orley Seymour and his brothers and sisters. This self-educated man, however, became one of the foremost merchants in Arizona—a leader in reclamation, a trustee on school boards, including the Normal School at Tempe, a state senator, and a counselor in the Maricopa stake presidency which was given the responsibility for the erection of the Arizona Temple.

Other forebears, Abraham Hunsaker and family, joined the Church in 1842 in Illinois. Abraham later moved his family to Utah and after a time located at what is now Honeyville, which town he founded. It was here, to Abraham's son, Alexander Hunsaker and his wife Melissa Caroline Johnson, that Polly May Hunsaker was born and spent her early childhood. With other members of the family she went with her parents in a covered wagon to Snowflake, Arizona. Here her father, Alexander, worked with the Indians for two years and then continued south with his family into the Mesa area where he later became bishop of the Alma Ward. The Hunsakers had reared this lovely girl worthy to be the wife of the stalwart Orley and to be the mother of nine splendid children, one to become an apostle. She was reserved, quiet, meticulous, and orderly, creating a home which afforded the progressive atmosphere in which young Delbert and his brothers and sisters grew up.

When the second son Delbert came to the Stapley home in Mesa, he came to a modest two-roomed brick house to a young couple who wanted children, who loved the Lord, who were ambitious and industrious,

Apostle Stapley's leadership abilities were evident as president of the Phoenix Stake. His counselors included David E. Heywood (left), present president of the Phoenix Stake, and R. Melvin Johnson, later patriarch of East Phoenix Stake, now deceased. Marion L. Clawson (back) was stake clerk.





In 1918, at age twenty-one, Elder Stapley entered the Marine Corps. He was stationed at Mare Island in San Francisco Bay.

and who would provide the background and environment in which great souls were to be nurtured. The small home was enlarged as children continued to make their appearance. One room after another room was added to the original structure until there was a large home, capable of accommodating the eleven members of the family.

The children, who all grew to maturity, filled responsible positions in business, community, and Church activities. They were Orley Glenn, who was older than Delbert, and Lorel Aaron, Lynn Erwin, LaRue Zelda (Hakes), Thyrle H., Zola May (Deshler), Cleo Melissa (Johnson), and Wayne Curtis. Of these, Glenn, Lorel, LaRue, and Wayne have passed away in recent years.

For Delbert there were the wholly dependent days in his mother's arms; there were the barefoot days of marbles and tops and kites; there were the growing up days, including the youthful days of athletics and the beginnings of romance; there were the missionary days, the days of blossoming out into business, church, social, and community life, and then came the days of Church leadership.

The Stapley boy was to grow up in a home of good training and in an atmosphere of culture and family affection. Regular family prayers were to develop his faith. Chores and work were to develop responsibility. Individual prayers at his mother's knee, and family planning and family gatherings were to tie him close to the family. Honesty and integrity of an exemplary father in business, church, and community life were to develop character in the boy.

As he grew older, he entered into the games of youth—baseball, basketball, and later hunting, fishing, and golfing. Of all of them, perhaps baseball was his favorite. Here there could be fudging and chiseling, but this was a boy whose religion carried through seven days a week, who would rather be injured than injure, who would rather be fouled than foul. His brother Thyrle says of him, "In all his dealings with the Church or business, not expediency but right ruled his decisions. I remember particularly that he loved to play baseball and was invited to play on the town team. This he agreed to do provided that he did not have to play on Sunday. So he played the week days only, although pressure was brought on him by many sportsmen of the town. He was offered a chance to play major league baseball but turned it down because he would have to play on Sunday. The Sabbath also ruled out for him on Sunday his loved sports, hunting, fishing, and golfing."

As a young man of twenty-three years, the father, Orley Stapley, has envisioned a business which would cement family relationships and provide for his expected numerous posterity and keep his family about him. This business in 1895 was known as the "Hunsaker and Stapley Hardware Company," and ads were running in the Mesa *Free Press* such as this:

> "Full line of wagons and buggy material, stoves, tinware, celebrated blue flame oil stoves. Mining supplies complete, terms strictly cash."
>
> or
>
> "Nails at 4½ cents per pound. Wire and staples at the same old price."

The confidence people had in his father and the kind, solicitous interest he showed in their problems was certainly

Brother Stapley has been an active scouter for forty-two years. The BSA National Council has awarded him scouting's highest honor, the Silver Buffalo award. He is pictured below as a member of a selection committee for Eagle Scouts representing seven councils.



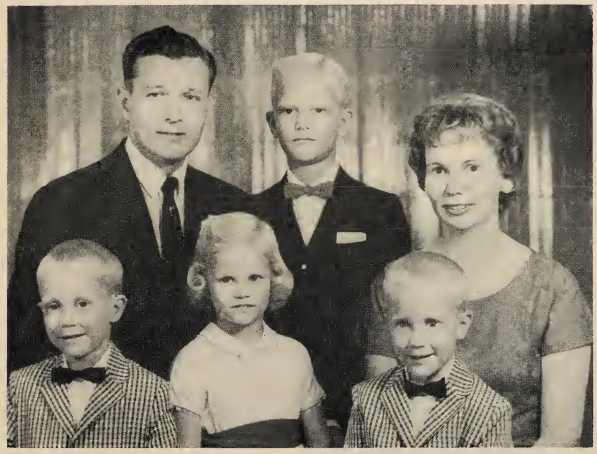
inherited by the son. The father had filled a mission in the Southern States in 1898, leaving his wife, two sons, and an unborn third one. He had sold the business to his father-in-law.

Delbert speaks of his own youthful experiences: "Most of my early days at home were spent running the ranch, milking the cows, and looking after the fruit orchard." At ten he remembers seeing the disastrous fire which wiped out the Stapley business in Mesa. There had been established a good credit rating, however, and so they were able to re-establish the business immediately. The father expressed his happiness that it was the business and not the home that had burned.

At fifteen Delbert began working in the business by delivering commodities with a horse-drawn wagon. He was warehouse boy, handling heavy equipment and assembling machinery shipped from the factory. After his mission he began his sales work and later became the manager of the store in Mesa. His older brother, Glenn, assumed leadership in the general management of the entire business. Another store was opened in Phoenix while Delbert was in the mission field, and later stores were opened in Chandler, Glendale, and other towns until the total number of nine stores was reached, with some 450 employees. So Del grew up in the mercantile business which was to give him long years of occupation and opportunity for expanding leadership.

The father's example was always before Delbert Stapley. Orley Stapley had taken his sons in with him in business. Delbert saw his benevolent father forgive debts of customers, give commodities to widows, and assist those in distress. Thus, generosity was born in Del's life, and many are recipients thereof. He felt the deep-seated love of a mother who was devoted to her family, and tenderness sprang up in his nature, kindness was inherited, and love for people became his consuming interest. This carried on into Delbert's later life, for today he is president of the family business, which is like a covering tent over the Stapley tribe. The family numbers about 175, and his personal interest lies with each one. He is exultant when the business prospers and when the individual members are doing well. He is troubled and anxious when problems are found in family or business.

Elder Stapley has been an active, consistent member of scouting for forty-two years. He was a charter member of the Roosevelt Council and served in all positions therein, including president of the Council for two years. The Silver Beaver and Silver Antelope were awarded him in 1934 and 1957 respectively. His activities have reached into the regional field where he served as vice-chairman of Region 12 and national representative. On June 3, 1961, he was awarded the Silver Buffalo by the National Council, Boy Scouts of America, scouting's highest honor. "He possesses those qualities which exemplify all the things we are working for with boys in scouting" says George F. Miller, Scout Executive of the Roosevelt Council at Phoenix.



Brother Stapley's daughter, Phyllis Ruth, her husband, Reed F. Mack, and their family, twin sons Mike and David (l-r), Coralie, and Delbert (back), named for his grandfather.

Orley S. (below), the Stapley son. He, like the rest of the Stapley family, lives in Arizona, residing in Phoenix.





The eldest daughter, Ethel Berdine, assists her husband Grant A. Farley in their hardware and gift business in Yuma. Their son, Bruce, recently returned from the Scottish-Irish Mission and is now attending Brigham Young University. Other members of the family are (l-r) Dianne, Leona, and Janice.

From the beginning, his church life was full and consistent. While most of his friends found other things to do, he filled an honorable mission. His brother said, "Of course, the biggest thing that happened to Del as a young man was his call to a mission for the Church when he was just eighteen." Kentucky was then in the Southern States Mission. Delbert tells of rare experiences. There was the time when he had difficulty readying a young man for baptism. Without success they retired for the night, and in a dream he saw himself talking again to the young man, then taking him to the river where he was baptized. The next day the dream came true as he had seen it.

Into the back country of Kentucky he went—an immature boy. Out of the hills of Kentucky he came two years later—a man with steadiness of soul and with high purpose in life to follow his own charting like a river follows its own self-hewn channel. He entered his mission naive and young; he emerged therefrom matured and inspired with an unwavering testimony and determination to follow the lofty path, the high road.

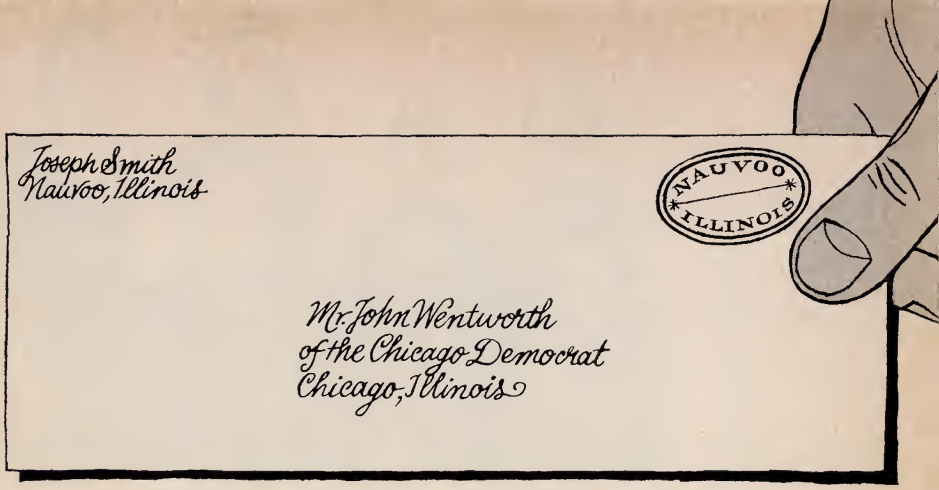
I have known Delbert L. Stapley through the later phases of his life. Having had similar experiences as a youth in the same demanding, hard country, I know the man.

I asked others of his associates about his growing up days. One of his contemporaries in military life, not a member of the Church, made this remark: "Some of the Mormon boys who came to camp found opportunity to relax the standards of their Church and jump over the traces, and some were real problems to their commanders, but not Del Stapley. Never did any officer see Del compromise his standards. We always knew where he stood."

Delbert was a good soldier, tall, erect, impressive. He entered the Marine Corps in 1918 at twenty-one years and after a few months of training had to return home on furlough because his wife, Ethel, was critically ill with influenza and double pneumonia. When the Arizona National Guard was organized in 1924, Delbert was given the rank of captain and commanded a company of infantry. After nine years of military experience he resigned his commission. At that time he then held the rank of major and was a battalion commander. (*Continued on page* 112)



A recent photograph of Apostle Stapley and his beloved wife Ethel. Both natives of Arizona, they have one son, two daughters, and eight grandchildren. Elder Stapley has been called "Mr. MIA" by his associates who found him always thinking of and planning for the youth of the Church. Other titles given him are "Mr. Responsibility," and "Mr. Reliable."



THE WENTWORTH LETTER

BY PRESTON NIBLEY
ASSISTANT CHURCH HISTORIAN

Among the literary treasures which the Prophet Joseph Smith left to the world is the document known as "The Wentworth Letter." This letter was written or dictated by the Prophet in January or February 1842, and was published by him at Nauvoo, in the little Church magazine known as *The Times and Seasons*, under date of March 1, 1842.

Students of our Church history have known of the Wentworth Letter and of its importance since the time of its publication. In fact, parts of it, especially the latter part, which includes "The Articles of Faith," have been published and republished countless times. But as for the editor of *The Chicago Democrat*, John Wentworth, who called forth this important descriptive writing from the Prophet Joseph Smith, we have known little, or nothing at all, until recently, when a life of Wentworth, written by Professor Don E. Fehrenbacher of Stanford University was published.

From this book we learn that John Wentworth was born on March 5, 1815, at a place called Sandwich, New Hampshire. His parents were Paul and Lydia Cogswell Wentworth. John was the eldest of nine children born to this worthy couple.

Apparently the father, Paul Wentworth, was anxious to have his son acquire an education, and the boy was sent to New Hampton Academy at the age of thirteen. Here he was drilled in Latin and Greek and obtained the rudiments of a classical education. After three years at New Hampton, he was sent to Dartmouth College where he continued his studies, dimly aiming to someday study law and carve out a career in politics.

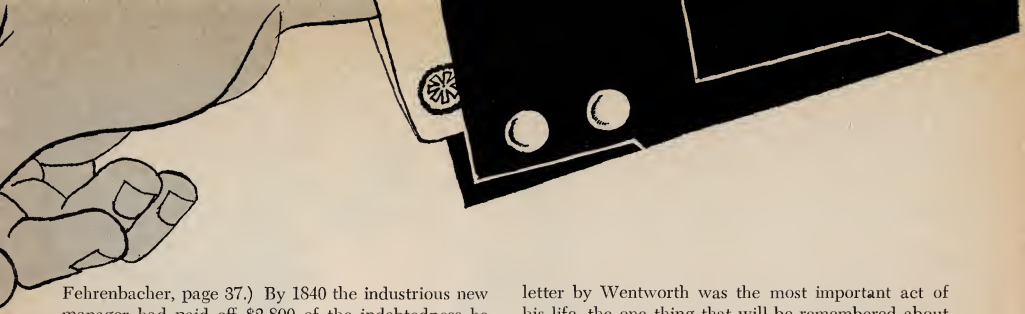
While at Dartmouth he grew to a height well above six feet (six feet six inches, it is said) and became known among the students as "Long John."

After his graduation in the spring of 1836, John returned to his home in Sandwich and talked matters over with his father, pertaining to his future activities. Between them it was decided that the young man would do well to follow the advice later expressed by Horace Greeley—"Go west young man and grow up with the country." Therefore in the fall of 1836, with bag and baggage, the tall young man from Sandwich set out for some western city, where he hoped to find fame and fortune. On October 27th, he arrived in the small but growing city of Chicago. As nearly as we can learn the city had about 4,170 population according to the census of March 4, 1837.

Meeting a friend on the street whom he had known in New Hampshire, and who made him welcome, young Wentworth decided to remain. Within a month he had secured a position with a struggling weekly newspaper known as *The Chicago Democrat*.

The owner of the paper, Horatio Hill, had gone east to raise money, and he placed Long John in charge of the weekly until he could return. The new manager went to work with a will and put in long hours trying to master his problems.

The panic of 1837 prevented Hill from raising money in the east, and when he returned to Chicago he offered to sell the paper to Wentworth. "Long John jumped at the chance to become editor and proprietor in his own right, and arrangements were completed in July 1837." (*The Chicago Giant*, by



Fehrenbacher, page 37.) By 1840 the industrious new manager had paid off $2,800 of the indebtedness he had contracted and owned the paper outright.

From the beginning Wentworth showed that he was not only anxious to become a good newspaperman, but he still had a career in politics as his goal. The growing population of Chicago, and the northern counties of Illinois meant that more congressmen would be chosen to represent the state in Washington. Wentworth told his friends that he was ambitious to become a member of Congress.

Of the year 1842 Fehrenbacher writes: "Although he never made a formal announcement of his candidacy, Wentworth had already begun to campaign seriously for the potential new seat in Congress. He wrote letters by the score to influential Democrats and spent many weeks of the year 1842 touring the northern counties." (*Idem.*)

We do not know when or how Wentworth became acquainted with the Prophet Joseph Smith, or whether indeed he knew him personally or not; there is no mention of Joseph Smith and the Mormons in the entire volume. To John Wentworth, twenty-six years of age, it appears to have been a thing of no special significance whatever, the writing of a letter to the Mormon Prophet; only an act to accommodate a friend. But the ways of men are not the ways of God. It may yet be proved that the writing of this letter by Wentworth was the most important act of his life, the one thing that will be remembered about him when everything else has faded into the dim past.

In publishing a copy of his "sketch" in the *Times and Seasons,* the Prophet Joseph Smith lets us know in the first paragraph that it was written at the request of John Wentworth.

"At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow [should be Barstow], a friend of his who is writing a history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands is that he publish the account entire, ungarnished, and without misrepresentation." (*Times and Seasons,* Vol. 3, p. 706.)

Diligent search on our part has failed to uncover any evidence that Mr. Barstow ever published the article in his history of New Hampshire or elsewhere. Had not the Prophet Joseph Smith published it in his little magazine, it might have been lost to the world.

For the interest of the reader, we are publishing a copy of the Wentworth Letter in full just as it appeared in *Times and Seasons.*

CHURCH HISTORY

At the request of Mr. John Wentworth, Editor, and Proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A. D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection: considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord; while fervently engaged in supplication my mind was

(*Continued on page* 114)

"Look, Mom, aren't they just simply elegant!" Marcia balanced the needle-slim heels over her slender wrist.

"But it's September, darling. Why white shoes in the fall?"

"I'm nineteen, Mom, and I won't grow out of them. Besides, there might be another wedding before spring. Saundra told all the bridesmaids to get white."

I glanced down at the box.

"Did Saundra tell all her bridesmaids to get them at The Parisian Room, Fashion Square?"

Marcia turned the box quickly around. But I had already seen the tell-tale sticker. They had cost a week's wages.

"Don't look so beat, Mom. I paid for them myself."

"Yes, I know, dear. That was thoughtful of you. But I will have to pay your bus fare and all the incidentals until your next pay check.

"Wouldn't some school shoes have been more practical? Didn't you say you needed some flats for the dorm? You could have had four pair for the price of these."

"Two, Mother. I always need flats. But Daddy'll come through. I've already told him I need two pair of flats and one good pair of Sunday best—and some black heels for dates. And this year I want some ankle



"But I was afraid that someone might notice the irregularity the next day at school . . . so I repainted them with brown enamelac."

NEW SHOES

BY ORA PATE STEWART

boots for the Timp hike."

"I thought you had some saddle oxfords."

"*Mother*—I wore those when we whitewashed the 'Y.'"

"They were white buck elk—should wear for years."

"But they looked so *freshman*. Anyway, I gave them to the Deseret Industries."

She stepped into the magic slippers and struck a pose like the girl on the cover of *Harper's Bazaar*, only prettier.

"I'm making my dress, and that will make up the difference. The bridesmaid patterns call for blue silk organza over sky-blue slipper satin, with cummerbunds. It saves a lot when you can sew."

Yes, I was glad that she could sew.

"Anthony's Department Store is announcing its back-to-school specials, dear. Ladies' shoes up to twelve dollars are on special for $5.88."

"They're probably 'grandma's comforts.'"

"The ad says College Shoppe." It also said new pointed toes and slim heels. But there was no use to carry it further. Marcia had spent her money, and there wouldn't be any more until after the sale was over.

"Mom, haven't you ever had your heart set on a pair of shoes? Don't you know what it is to see just the right pair? Haven't you ever cared about shoes, Mom?"

"Yes, darling, I've cared."

* * * * *

"Oh, Mamma, couldn't I have black patent leather slippers this time—with *white* stockings? I'd be ever so careful with them and keep them just for Sunday."

"Then what would you wear to school? If you wore your high-tops all week and then changed to thin slippers for Sunday you'd catch your death of croup. You know we can't afford two pairs of shoes for each child. You can have one pair of shoes for school, sensible ones, and you can black them on Saturday so they'll be nice for the Sabbath day. Besides, slippers are a mark of vanity. They are frivolous and impractical. They are worldly, to say the least."

Yes, I supposed slippers were worldly. Everybody in the world had them but me. And they all had white stockings for Sundays, and not always the heavy ribbed ones, either. But Mamma didn't like white stockings. She said they reminded her of death. Time for white stockings when you were in your coffin.

"Now, come on into the Golden Rule and we'll get a nice, sensible pair of shoes."

"Do you suppose I could have button shoes then?"

"Not if they have laced ones to fit. Elizabeth is always dropping the button hook down the well; and I'm just about out of big hairpins. Button shoes are a nuisance.

"Yes, Mr. Hoskins, we want a pair of high top laces—size twelve and a half, or one. No, Mr. Hoskins, not the new fawn color. No, not the cloth tops with the black patent bottoms. We want a good black leather. And give us some long black stockings, yes, those sturdy ribbed ones—and a bottle of black dye-n-shine."

* * * * *

Right after we moved from the Wyoming ranch to Utah, Papa came down with influenza and double pneumonia together, and he was delirious and fevered, on the edge of the valley of the shadow, for many

weeks. I was a freshman in high school and a full year too young for my grade—but Mamma and I took turns sitting up with him nights, giving him the eucalyptus inhalants and the steam tents, fifteen minutes out of every hour, nothing failing. When the pneumonia finally broke, it left his heart so weak and damaged that he had to stay in bed for several months. I was a senior before we could leave him for any length of time, day or night. When he began to get up some, we had to follow him wherever he chose to go. He would go out to get the mail, and we'd find him face down in a snowdrift. Throughout those terrible years Mamma wove rugs, and we children "peddled" them until she worked up a steady clientele. Sometimes people sent us carpet rags in exchange for weaving; and we would search through the cast-offs to find items we could cut down or make over before we reduced the bundles to narrow strips for rugs. During these years it was not uncommon to have some child exclaim— "That skirt used to be mine. We're going to give you the blouse that goes with it next time we send the rags." Often they threw in worn out or outgrown shoes with their carpet rags. We became quite adept at mending them, and they were often very welcome finds.

* * * * *

"Papa," I said again, "the holes in my shoes are as big as dollars now."

"She's exaggeratin' again, Pa," Johnny put in. "They was only as big as quarters last week. But she said they was half dollars."

"That child does need a pair of shoes, Jake," Mamma said. "There are no feet left in her stockings."

I didn't get my exaggerating from Mamma.

"I see where spuds are bringing a dollar a hundred." Papa shuffled the paper to get a better grip. We didn't take a paper. Annis Wardle had brought it over to show Mamma the pattern for some pineapple lace. Mamma drew it off for her and helped her get started.

"I don't suppose there's a hundred pounds in the cellar all told," Papa went on. "But we could go down and do some sortin' and see. How much is shoes for a kid that size?"

"Three dollars," Mamma said. "But you'd better not mess around in that damp cellar."

We had to go outside to get to the cellar, so we put on old sweaters. The snow was almost gone, but the ground was wet and steamy. We walked down the plank that went over the dirt steps. The long winter had softened the steps, and much of them had settled down against the door. Wet leaves from last year's blow had strained the mud somewhat, allowing mostly just the water to go on through. Papa pushed the slab door open, and it squished against the potatoes. There had been about two tons put in there in the fall. But the ones nearest the door had frozen and thawed. You couldn't help stepping on them, and the ooze came up through my shoes. Once in a while one would burst under the ball of my foot. It was cold and wet, like applesauce. But the smell was not like applesauce. There was an acrid bite to it. It was strong, like spices, only without the pleasant flavor. It was more like a taste, and it was bad.

Sometimes I'd step on one that didn't squash. Then it was time to run my hands down into the cold, mushy slime. This might be one that people would buy.

Papa and I worked all day to get three sacks.

"Wish we coulda kep' them spuds for another month," Papa said. "I've known people to pay two dollars for seed spuds."

"Well, Jake," Mamma consoled him, "in another month you might not have got any. And that child did need shoes."

When I was in my junior year an older sister who was teaching providentially sent me some new rose taffeta and a pattern, and I made a beautiful dress. A bashful boy asked me to go with him to the prom. We would have to walk the three miles to the high school as the buses would not be running—and it posed quite a problem. I thought I had solved it by cutting two sets of cardboards to put in my oxfords—one for the walk and one for the dance. But I forgot to cut a third set for the walk home. So I arrived with my stockings worn through and the balls of my feet bleeding. My triumph was that the boy never knew.

* * * * *

Sometime after the prom—just long enough to undo completely any faith in the Cinderella myth—a pair of honest-to-goodness slippers arrived in the carpet rags. By some miraculous circumstance they were exactly my size. They were not black patent—to this day I have never had the black patent ones—but they were fawn-colored suede sandals in a delightful style, with heels and soles intact. Obviously, some young girl had outgrown them—or maybe even died and left them unworn. (It didn't occur to me until years afterward that some thoughtful, observing, generous person might have noticed my need and divided her substance. My undying gratefulness

to such a friend.) They were almost new. I never did know where they came from, because nobody ever claimed them. I wore them the rest of that school year and well into the summer. Then I was suddenly taken with a ruptured appendix. (It had been giving me chronic trouble for eight years.) I was rushed into the hospital and operated on at midnight with all my clothes on, including my shoes. After the surgery there were drain tubes and sponges, and I was held for four weeks. When I was released to go home I couldn't find my shoes. The nurse said that Mamma had taken them home. The bishop came after me in his Buick, and I was mortified because I had to go down the long steps in my stocking feet. It was the day I turned sixteen. When I got home Mamma said that Elizabeth had needed shoes—she'd always gone barefooted summers before. But now she was twelve—and they weren't at all sure that I would ever be needing them again—so Elizabeth had "got the good out of them."

Well, now there were two of us needing shoes. So while I convalesced I made us each an inner-tube handbag—with inner-tube sandals to match. They made our feet look as if they had been boiled, and they didn't wear very long, because the carpet warp blanket stitching cut through the rubber. But believe it or not, we almost started a fad. Several of my friends asked me to make them some inner-tube bags and sandals to match. At fifty cents a set, with them furnishing the materials, I could make three dollars a week. But the fad went out when school started. It was strictly a summer item.

* * * * *

We put on an opera in the spring of my senior year, and I had one of the supporting roles. The part was inconspicuous enough that I could get by with dyeing my pale crepe de chine a dark cerese, and "undyeing" it out pale again for day wear. But I had to have black slippers. My shoes were brown oxfords, but they were nearly done for, so I cut them down and painted them with black enamelac, tying the one improvised "strap" with a piece of gross-grain ribbon on the top of my foot. They looked quite convincing from the big stage. But I was afraid that someone might notice the irregularity the next day at school—so I repainted them with *brown* enamelac. As the opera ran for two nights I had to give them a third coat for the final performance. The problem that I had not anticipated was that the enamelac did not dry properly between coats, which made the shoes unusually sticky. So I had to walk with my feet wide apart; and a lot of people noticed them who would not otherwise have paid any attention.

I washed eggs every night for a prosperous neighbor, and after six weeks he gave me three dollars. (It would have been six; but I had taken half of it out in cracked eggs.) So for graduation I had shoes like the other kids.

* * * * *

"Yes, darling, I suppose I've cared."

"You don't think I'm too extravagant, do you, Mom?" She gave me a sweet little kiss. Marcia is our affectionate one. No one could say Marcia was selfish. Earlier in the summer she had bought shoes for her younger brothers. Their needs had come first. "They're not too expensive are they, Mom? They only took a week's wages. You told me that you once worked for six weeks for a pair of shoes."

"Yes, dear, I did."

"What were they like, Mom? Were they exciting? Were they just elegant?"

"Yes, dear, they were. They were creamed-colored pumps with two inch heels. And they cost three whole dollars."

TO OUR MISSIONARY

BY EVELYN S. GRANT

Courage, my son, and don't forget
That God is with you in every step
You take for him in a righteous cause
Such as teaching his sacred and holy laws.
There are souls out there waiting to hear
The message you carry of faith and prayer
Of a God who dwells in the heavens above
And rules the world with the spirit of love.
Forget all worries and earthly care,
And put your soul in the message you bear.

Discouragement is always the devil's tool
But show him quickly that you are no fool.
Get down on your knees in humble prayer;
God's encouraging Spirit will meet you there.
There are souls out there in the mist and fog
Who are waiting for you and your message from God;
For he has love for each child that he owns,
And wants them back in his heavenly homes.
Be not discouraged, no matter how hard the way
But deliver the message God wants you to say.


THE
"NEW
MORALITY"
IN MOTION PICTURES AND TV
BY VICTOR B. CLINE, PH.D.
CLINICAL PSYCHOLOGIST, UNIVERSITY OF UTAH

"Our greatest concern with the oncoming generation, I submit, relates to the perversion of young minds through the mass media of movies and television – the problem is only beginning to receive the consideration its seriousness calls for."

Thus wrote the distinguished jurist and late chief justice of the Supreme Court of New Jersey, Arthur T. Vanderbilt.

A committee of one of the leading Christian religions in the US on November 29, 1960, in a formal declaration charged the motion picture industry with making a "bold and unprecedented departure from previously accepted moral standards for movies, of wholesale and brazen violations of the Production Code, and of turning out pornographic and perverted subject matter, wantonly immoral, which debased and ridiculed matrimony, personal integrity, and deadened human sensibilities by submerging them in a broiling sea of brutality and violence."

Of possibly greater interest, however, is the fact that some eminent social scientists are also directing a critical gaze at what is occurring in the television and motion picture industries. Dr. Shane MacCarthy, recent director of President Eisenhower's Council on Youth Fitness declared in an address on October 18, 1960, in Salt Lake City, Utah, "While we sterilize our glasses, we allow our children to feast on filth. In motion pictures, TV, and pornographic literature, there is a glorification of vice in which a guilded version of prostitution, sadism, or perversion is too often seen. In a recent week's TV survey there were 221 killings, 192 attempted murders, numerous robberies and lynchings in the tableau of television violence." As one of the causes of delinquency Dr. MacCarthy blamed the pattern of heroes we put before ourselves and youth, and added, "You can test the strong fabric of a nation by its calibre of heroes."

Dr. Margaret Mead, the distinguished American social anthropologist, has stated (in a *This Week* magazine interview published November 20, 1960) that, "What few people realize is how much our children learn about expressing themselves from TV, movies, radios and books. In our society we use mass entertainments to instruct our children on how they should express their emotions and what values they should have. Yet we are showing our youngsters (in movies and TV) exactly the opposite of what we want them to imitate. We are showing them men who brutally attack others when angry. We show people who murder because of hatred or expediency. We show that love is expressed only by hunger for another's body. And we show them little else. We have discarded the finely modulated emotions like love and pity for the unmodulated brutalities of murder and crime. And all the while our children are watching. We do not want to become so inured to violence that we have no capacity to feel anything."

In the September 1960 issue of the *American Psychologist* (the professional organ and publication of the American Psychological Association) the comments of a New York school psychologist Arthur Kleps are quoted: "I happened to attend a matinee showing of—(a certain motion picture) and the theatre was crowded with children. Long Island parents should be made aware of the fact that this motion picture is . . . a macabre, clinically explicit, grotesque study of a psychotic personality of the most extreme type and it is loaded with sadistic violence and sexual associations. In my opinion the benefit they derived from this experience, if any, could have been achieved equally well by going on a tour of the disturbed wards of a mental institution or by listening to the ravings of an excited paranoid schizophrenic for two hours. A somewhat disturbed or neurotic child of which there are many, or even a normal child passing through certain states of emotional development, could, in my opinion have been seriously upset by viewing this picture. There is a great deal of difference psychologically between the evil witch in *Sleeping Beauty* and the nude, blood drenched body of a real contemporary person. It is incredible to me . . . that a movie of this kind, containing as it does the most vivid portrayal of the most obscenely deviant human behavior imaginable could go unremarked and be accepted as a suitable afternoon's entertainment for children."

Of all the social scientists probably psychoanalyst Dr. Frederic Wertham has been the most formidable critic of the current trend in motion pictures, TV, and other mass media. In books such as *Seduction of the Innocent* and magazine articles (the most significant of which is, "How Movie and TV Violence Affects Children" published in the February 1960 *Ladies' Home Journal*) he writes, "Through the subtle conditioning (of movies, TV, etc.) . . . children learn to take pride in force and violence and to feel ashamed of ordinary sympathy." To parents who say, "Children who are loved and well brought up and emotionally well balanced will not be affected by screen violence," Dr. Wertham replies, "we flatter ourselves if we think

our family life, education and entertainment are so far above reproach that *only* the emotionally sick can get into trouble. We like to assume that most children are 'immune' to influences such as screen violence—that they are naturally so resilient that they cannot be affected. But my work with youthful criminals and troubled children convinces me that no such immunity exists. *Harm is harm. A noxious agent is a noxious agent.* There may be defenses against a snowball—but there are none against an avalanche. The theory that harm can come only to the predisposed child leads to contradictory and irresponsible attitudes on the part of the adult. Constructive programs on TV are praised for giving children constructive ideas. At the same time (some) deny that destructive (or perverse) scenes give children destructive ideas."

Dr. Horace King, the eminent British educator and member of the House of Commons, is quoted as saying, "The unhurtable and incorruptible child is a mythical figure—are not children who are very sensitive also normal children? Are not children who are richly endowed with emotions normal? Or do we mean by the 'normal' child, just the 'tough' child? If we have neurotic children in our midst is it our business to feed the neurosis or to check it? If we have in our community potential sadists, is it our job to stimulate and encourage these cruel fantasies?"

Dr. Wertham had the opportunity of conducting intensive studies of a number of children who had committed acts of extreme violence. Some of these were so-called "model children" and others were "thrill killers." He concluded that in *every case* the visual mass media (movies, TV, etc.) played a significant contributing role to the tragedy. And while they were never the major cause, they did serve to add fuel to the fire, or help, figuratively, to pull the trigger on the violent act.

He further stated, "Many so-called children's TV programs or movies available to children portray in a half hour more violent excitement than the average person experiences in a lifetime. Shows featuring violence overly stimulate children and keep them awake. Watching such a show may cause a child to *want* to commit violent acts and even though no violent act is actually committed, the need to suppress the urge may place a burden on his mind and set up a conflict which will interfere with sound sleep."

Certain motion picture and TV producers have answered critics with the statement that scientists cannot with complete and mathematical exactness and certitude prove that movie and TV violence, sadism, and perversion are bad for children. In a certain sense this is true. But in the social sciences there is almost nothing that can be proved with absolute certainty. Dr. Wertham has used the case in medicine where we still don't know all the answers about polio. We don't know ahead of time which child will contact it in an epidemic, and we don't know what the specific after effects will be in a certain child or how the youngster will react to the virus once he gets it. But we do know enough to protect all children.

In a scientific study by Blumer and Hauser of 620 delinquents, ages fourteen to eighteen, they found that a significant minority (23%) of the boys indicated that movies they had seen had taught them techniques of crime. In the case of the delinquent girls, 25% said that their specific sexual delinquencies with men were the direct outcome of seeing erotic scenes in movies.

James V. Bennett, Director of the U.S. Bureau of Prisons, recently declared that the *modus operandi* in an increasingly large number of crimes committed by young offenders closely paralleled TV shows they had seen.

Many parents have indicated increasing concern about the possible deleterious influence of motion pictures and television upon their children but have felt quite helpless in knowing how to cope with this problem. It should be noted that in the case of motion pictures, eleven national organizations (such as the P-TA, American Library Association, Protestant Motion Picture Council, etc.) have their individual reviews of major movies summarized by the Film Estimates Board of National Organizations in a monthly "Green Sheet." One may get his (or his organization's) name placed on the free mailing list and have copies of the "Green Sheet" sent to him by writing to Mrs. Marie Hamilton, Film Estimates Board of National Organizations, 28 West 44th Street, New York 36, N.Y. They will thus have an opportunity to get careful evaluations of current films. Unfortunately in the case of many films, these reviews are published too late for practical use in deciding whether some current films are suitable for family viewing.

In the case of television, parents may exercise judgment by personally viewing the programs for suitability and to some extent regulate the TV "diet" of their children. If, however, TV is used indiscriminately as a "baby sitter," it may turn out to be a very dangerous and perverse one with serious long range consequences for the children.

In the writer's work as a clinical psychologist, he has become acquainted firsthand with the adverse effects of some of the more recent motion pictures produced in Hollywood. In one case, a young married man saw a recent "shock and horror" picture which produced a state of acute panic and intense anxiety within him. (*Continued on page* 105)

LEARNING

from experience—our own and others; from books and papers and lectures and looking; from using the senses and considering and sorting—is one of the special qualities of life.

"Learning is but an adjunct to ourself and where we are, learning likewise is."
—Shakespeare

In this issue:
The ways of learning, its values, its challenges, its rewards, its adventures.

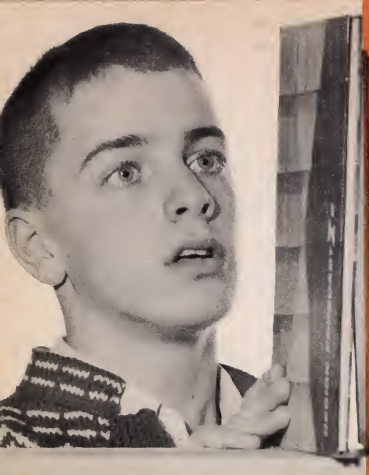
ERA OF YOUTH

Marion D. Hanks, Editor;
Elaine Cannon, Associate Editor

February 1962



Kathy Nicolaysen
East Millcreek Stake
Scott Anderson
East Millcreek Stake



Live and Learn

BY MARION D. HANKS



Among the unique values which have brought the Church of Jesus Christ of Latter-day Saints most favorable attention from interested observers is its attitude toward learning. *Utah, center of Mormonism, ranks at the top of American states in educational effort and results, and in the production of leading men of science and of achievement. Other areas with large LDS membership have had similar results.*

What are the reasons for this record?

To members of the Church, acquiring knowledge and growing in intelligence are principles of religious faith and action. Consider what the scriptures teach about these principles:

LEARNING IS COMMANDED BY GOD AND IS PLEASING TO HIM.

". . . study and learn, . . ." (D&C 90:15.)

". . . seek ye out of the best books words of wisdom; seek learning, . . ." (*Ibid.*, 88:118.)

"The glory of God is intelligence, . . ." (*Ibid.*, 93:36.)

KNOWLEDGE AND INTELLIGENCE ARE ESSENTIAL TO SALVATION.

"It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence . . . than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:18-19.)

Bob Harrington
East Millcreek Stake

The Lord has sternly warned against the egotism and arrogance, the foolish pride and rebelliousness that sometimes accompany learning. Acquiring and applying knowledge with intelligence—"the light of truth"—and with humility, is indispensable to our happiness and exaltation.

". . . O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28, 29.)

". . . it is my will that you should . . . obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." (*Ibid.*, 93:53.)

WIDE LEARNING IS A QUALIFICATION FOR SERVICE TO THE LORD.

(In D&C 88:76-79 is given a glimpse of the wide scope of learning directed by the Lord—see below—and then follows this explanation of purpose):

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (*Ibid.*, 88:80-81.)

LEARNING SHOULD BE BROAD AND DEEP, INCLUDING "ALL THINGS THAT PERTAIN UNTO THE KINGDOM OF GOD."

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

". . . that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, . . . which are, . . . which must shortly come to pass; things which are at home . . . which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—" (*Ibid.*, 88:77-78.)

". . . become acquainted with all good books, and with languages, tongues, and people." (*Ibid.*, 90:15.)

". . . obtain a knowledge of history, and . . . of laws of God and man, . . ." (*Ibid.*, 93:53.)

LEARNING MAY BE GAINED THROUGH SEARCH, STUDY, DILIGENCE, OBEDIENCE, AND THROUGH FAITH AND PRAYER.

". . . seek ye diligently . . . seek learning, even by study and also by faith." (*Ibid.*, 88:118.)

". . . if a person gains more knowledge and intelligence in this life through his diligence and obedience . . . he will have so much the advantage. . . ." (*Ibid.*, 130:19.)

IT MUST DEMONSTRATE ITS VALUE IN RIGHT-THINKING AND WELL-DOING, IN MOTIVATING OBEDIENCE TO THE COMMANDMENTS OF GOD.

". . . to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:29.)

". . . let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.)

LEARNING IMPOSES AN OBLIGATION TO SHARE AND SERVE.

". . . teach one another according to the office wherewith I have appointed you; . . . words of wisdom, . . . the doctrine of the kingdom." (*Ibid.*, 38:23; 88:118; 88:77.)

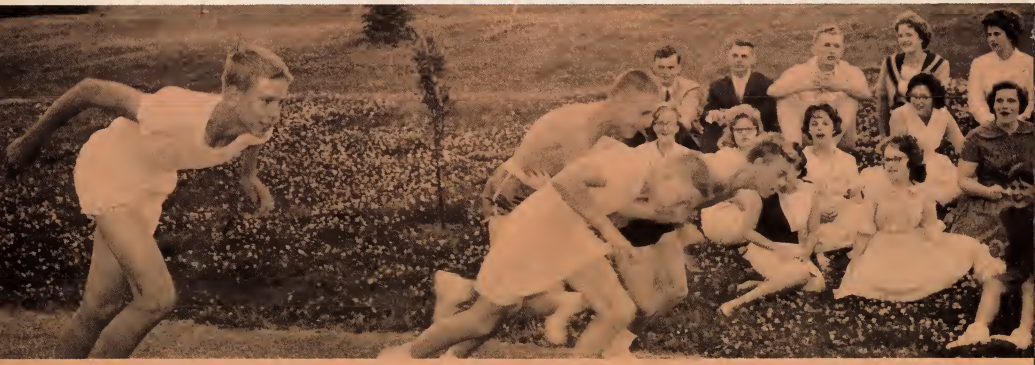
". . . if you believe all these things see that ye do them." (Mosiah 4:10.)

LEARNING

It takes a lot of learning in a

knowing • Learning to speak • And to bear witness • Learning to study

Learning to compete for the fun of the game • Learning to be socially





life to round it out • Learning to know people • Learning to be worth

• To search and to sift and to sum • To evaluate and take unto oneself

sharp • Learning to be creative, to think straight • To make decisions •

Pictured on this page are teens from the North Central States Mission enjoying the various activities of their annual youth conference. And there's purpose in their participation—look what they're learning!





FABLE:

Once upon a time there was a great shatteroo in the animal kingdom. Report cards had been issued at school that day, and many of the creatures hadn't made the grade, gradewise. Naturally there was much moaning at the malt bar.

The bear, who was an absolute bear on any team, would now be bumped from the squad.

The drill mistress, who was really a deer, would be dismissed from the Pep club.

The chattering chipmunk was now ineligible for intramural forensic meets.

And the lion would have to step down as King of the Girls' Preference Ball.

"This is a most lamentable state of affairs," sighed the rabbit, who stuck her nose into most everyone's problem. "As president of the Girls' League, I'm of the opinion that school activities will be strictly cold mush with no participants."

"Nobody around here gives a hoot about studying, that's all," hooted the owl, sipping loudly on his Night Hawk's special.

"Studying," they groaned, or growled, or grimaced, or roared, as the case may be. "We've been studying. It's just the teachers' fault."

"Piffle," sniffled the rabbit, "we'll have to come up with a better reason than that or the P-TA will get into the act and turn this whole thing into a growth experience."

"Right. Quite right," agreed the owl, polishing off the last of a caramel cashew sundae. (He'd received his allowance that very day and was loaded, money-wise.)



BY ELAINE CANNON

"Let's conduct a survey study and see what the drag is," said the rabbit. "Under what conditions do you do homework, Bear?"

"I study with the stereo going full blast. It drowns out the noise of the cub scouts around our cave," explained the Bear.

"I study with my boy friend four nights each week, and he's really a dear," said the Deer.

"I take my homework with me to church—for spiritual strength, you know," chattered the Chipmunk.

"I wait until it's quite late and quite quiet, and then I do my homework in bed," said the Lion.

"So far, I'm unimpressed," sniffled the rabbit. "The only way to settle this problem, study habit-wise, is to get an outside opinion."

"Let's ask the Fox how he studies. He's way out," said the owl, licking his beak over a Pine Parfait.

And so they did.

"My friends," replied the Fox, "perhaps I am the wrong one to ask. Actually I don't do anything that's very far out. I just find a quiet corner and go to work by myself. But," he added quietly, "I'm still eligible to edit the school paper."

MORAL:
Run, don't walk to the nearest library.





Left to right: Gil Williams, Kirk Williams, Robin Williams. Bottom: Tay Williams.

Grandchildren of Helen S. Williams, former member of the General Presidency of the YWMIA, and great-grandchildren of Clarissa Young Spencer who studied in this schoolroom of the Beehive House as a child.

BY HELEN S. WILLIAMS

ioneer Teens

Education, recreation, and physical fitness cut new patterns in 1847 in Great Salt Lake Valley. Here a new civilization was taking root. Trees, streams, crops, flowers, and buildings began to transform the desolation of the vast desert into beauty. Youth knew the satisfaction of having contributed to their particular time, and rejoiced. It was an age unique with wonderful opportunities for religious growth, for education, culture, and recreation. They responded to the particular demands of their time.

Formal education for the youth of a hundred years ago began in a one-room school which housed all grades. The A B C's and up to the higher branches of learning, mathematics, languages, history, and literature, were taught by one teacher. Little ones learned from charts. Teenagers used slates, pencils, and books. On Friday, formal study gave way to debates, spelling bees, organ and instrumental solos, singing and reciting, or "speechifying."

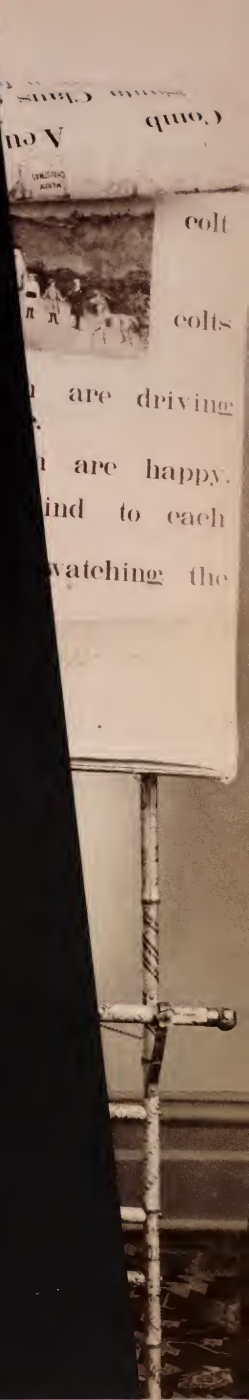
Recreation and athletics played an important part in those early days. There were crossbow practice, trapeze, parallel and horizontal bar exercising, fencing, broadsword combats, and training in ballet.

Home was the recreation center, and a porch, carriage house, or barn, was fitted up as a gymnasium or little theater. Shakespeare's plays and original plays were produced. Costumes came from old, forgotten trunks or wardrobes. The productions, the debates, the forensics, provided fun and intellectual development. The art of conversation thrived as the subjects of books, travel, missions, and schooling were discussed. Art studios were set up in attics, and oil and water color painting was taught.

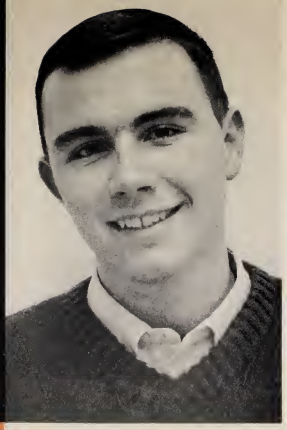
There were no telephone calls for dates in those days! A hand-written note slipped into a pocket, or under a door, or wrapped around a small rock and tossed into an open window, would carry an invitation to a swimming party at Black Rock Beach, a sleighride, or to a theater, or Social Hall Ball. Music for dances would be furnished by a thirty-piece orchestra or by "fiddlers three." These invitations required mother's or father's approval before acceptance. "Whose son is he?" "Is he of our faith?" "Who is to chaperone this picnic or beach party?" were the customary inquiries of parents in those long-ago days, and if the answers did not satisfy the parents, many a teary-eyed girl would go to her room sobbing.

Teens of a hundred years ago toiled, loved, laughed, gossiped, worried, succeeded, failed, and made mistakes. There were strong, noble young people, and there were weak, sorrowful young people. There was pathos; there was joy. Their age was unique with wonderful opportunities for grappling with real, down-to-earth problems. Their hearts and minds knew the eagerness and expectancy of meeting the demands of their day.

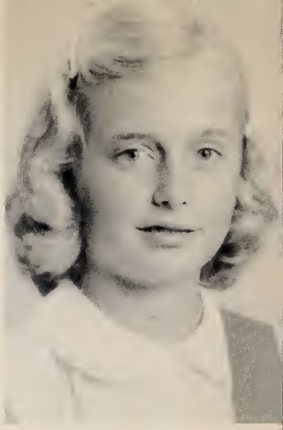
The new patterns made in 1847 by the youth of that day contributed to the upbuilding and progress of this western land.



QUOTES
ON LEARNING



DAVE COWAN



AMY ANN BARKER

As a recent convert to the Church of Jesus Christ of Latter-day Saints, I have had my eyes opened to how learning new things, and learning better and truer things can change one's life. Up to this point education has always been rather a drag, you might say. Only recently have I stumbled onto the vast wealth it holds.

Education is what you make it—a useful tool, or a painful drudgery. Too many of us realize too late the value of a good education and of learning as much about as many things as we can. Education is a commodity which can be purchased only at the cost of hard work and perseverance. Proper learning is a factor in measuring success. It is a factor in personal happiness, too, for in education lie the keys to the future.



Dave Cowan, 17
Salt Lake City, Utah

Learning of the European ways and practices has been very educational to me. While attending school in Germany recently, I had a chance to observe the beneficial aspects of German systems and at the same time teach German children American ways. Once I used a softball and bat shipped across the ocean in the bottom of my trunk to teach the German youngsters softball. Another time I gave a talk, in German, about a typical day in an American school. The children were eager to hear about America. Living there with good people gave me a chance to share with them my knowledge of the Church and to have the missionaries and other Saints call at the home. I also learned a great deal about diligence in studying and dedication to one's life's work that I hope I'll never forget.

Observing the Church from the European point of view was very faith promoting to me. If you study the Church this way or in any place in the world you soon see that there is something great and powerful behind it, not just people.



Amy Ann Barker, 14
Washington, D.C.

"INTELLECTUALS" — "MODERNS"

It is a paradox that men will gladly devote time every day for many years to learn a science or art; yet will expect to win a knowledge of the gospel, which comprehends *all* sciences and arts, through perfunctory glances at books or occasional listening to sermons. The gospel should be studied more intensively than any school or college subject. They who pass opinion on the gospel without having given it *intimate* and *careful* study are not lovers of truth, *and their opinions are worthless.*—John A. Widtsoe

EDUCATION

The end of all learning is to know God and out of that learning to love and imitate him.—Milton

To be learned is good if they hearken to the counsels of God. (2 Nephi 9:29.)

EDUCATION NEVER ENDING

Educate yourself not only for time but also for eternity; the latter of the two is more important. Therefore, when we shall have completed the studies of time and enter upon the commencement ceremonies of the great hereafter, we will find our work is not finished, but just begun. We may then say with the poet,

Lay this aside, say not your work is done,
No need of love or goodness ever dies,
But in the lives of others multiplies,
Say it has just begun. —Joseph F. Smith

EDUCATION

I shall not cease learning while I live, nor when I arrive in the spirit world; but shall there learn with greater facility; and when I again receive my body, I shall learn a thousand times more in a thousand times less time; and then I do not mean to cease learning, but shall still continue my researches.—Brigham Young

READING — THINKING — SEARCHING

At that time I was having my religious battles. Was Mormonism what it pretended to be? Did Joseph Smith tell the truth? I read, listened, compared, thought, prayed. It was a real search for truth. Out of it in time came the certain knowledge that the restored gospel is true and that Joseph Smith was indeed a prophet, and restorer of the simple true gospel of Jesus Christ. There has never been any doubt about it since that time of deep study and prayer.

Whatever the work fate thrust upon me, I have cultivated the life of the spirit. Reading, thinking, reaching out for contact with the unseen world, whether of imagination or revelation, have brought a change from the routine of life, and daily peace. I thank God that men have written books. One can live with the great ones through their writings.—John A. Widtsoe

EDUCATION — BEAUTY

It should be the highest end of education to give a man that culture which shall impell him to enjoy the beauty of the world.—Ruskin

The head truly enlightened will presently have a wonderful influence in purifying the heart; and the heart really affected with goodness, will much conduce to the directing of the head.—Sprat

STEPS TO LEARNING

"What one knows is, in youth, of little moment; they know enough who know how to learn."
—Henry Adams

READ

"Reading maketh a full man," said a sage. And so it may, if you read widely and wisely and well . . . out of the "best books." There are so many that are so marvelous. Read! Starting now!

LISTEN

Ah! there's a rare exercise! The Lord said, ". . . let one speak at a time and let all listen. . . ." (D&C 88:122.) Don't be like the student who couldn't explain what he had just read aloud to a class, because he "wasn't listening!" Open your ears, be still, and listen.

MARK

Read (or listen) with a pencil in your hand. Annotate, ask questions in the margin, cross-reference, write a meaningful word. Put up some markers so that when you travel this way again (you will, if the material is worth reading the first time!) you'll be familiar with the terrain.

THINK

Concentrate. Invest your full attention. Meditate, consider, relate, apply. Use your imagination to push out the borders of your understanding. Enjoy mulling the thought.

ORGANIZE

Read widely enough and think deeply enough to get a good understanding of the point or principle involved. If it's the scriptures you're studying, pursue the subject into all the standard works. It can be a fascinating adventure.

THRESH, DIGEST

Blow away the chaff; chew on the grain. Absorb its strength into your bloodstream. Use it, share it, live with it. This takes time—a lifetime, eternity—but oh! the joy! Learning and living, living and learning, eternally.

"The best gift in today's world is a love of the act of learning."



Laura Bringhurst
East Millcreek Stake

(*Continued from page* 104) He became so upset by it that he could not sleep and exhibited a number of somatic and physiological symptoms which increased in severity daily. It finally became necessary for him to enter into brief psychotherapy. In several other cases known to this writer persons who saw this motion picture had to be treated medically with sedations, tranquilizers, and barbiturates. These were all adults. One wonders what the effect on children must have been. In another instance a young girl in her late teens participated in deviant sexual behavior contrary to her personal values as well as religious upbringing (about which she felt most guilty) after witnessing certain highly erotic scenes in a recent motion picture. The viewing of the movie appeared to have triggered overpowering impulses which she had difficulty containing.

However, the mass media also have a much more subtle and long-range effect—and that is as the teacher of values and morals. This was once thought to be the primary province of religious institutions. However, this is no longer true. The modern motion picture, television screen, and novel all teach with great impact and influence through the method of the modern-day parable. And it is here where young people learn about how "real" men and women live and solve their problems, face personal crises, etc. This is where they learn attitudes about personal integrity, honesty, what a healthy marital relationship is, what a man or woman's responsibility in marriage is, how one copes with and channels aggressive, sexual, and other impulses. Young people learn to become mature men and women through the process of identification with significant adults in their environment. These include not only parents but also public "heroes" such as Washington and Lincoln, Albert Einstein—and various popular motion picture idols, crooners, and other glamorous entertainers.

It is because the TV screen and motion picture industry have such a tremendous emotional and psychological impact on youth that at least some social scientists have shown considerable concern about the interesting psychological changes that have been occurring, especially in the content of Hollywood movies during the past five years. In every movie there is at least one "hero" and/or "heroine." This is the person the audience "identifies" with. This is the "nice guy" with whom members of the audience vicariously live through tragedy and final triumph. The tendency of older Hollywood and TV films was to portray the hero as all noble, pure, good, or completely "white" with very little shading or significant character definition, while conversely the villain was all "black" or bad. In other words, the distortion was in the direction of exaggerating the good qualities of the hero and the bad qualities of the villain. However, the new trend, becoming more and more evident, is to make the villain into a sympathetic character or "hero" while in many cases the "good guy" of old is now frequently portrayed unsympathetically—as stuffy, ludicrous, bigoted, insensitive, etc. Thus when one goes to the movies now, he can vicariously "commit" a variety of anti-social and perverse acts and get away with it, with ready-made rationalizations. Thus psychopathy and perversion triumph in the modern novel and movie to the accompaniment of 101 strings and muted sax, while goodness is more and more frequently rejected.

The religious teachings and parables that sixteen-year-old "Jane Smith" learns in Sunday School are being contradicted and perverted by the much more powerfully told parables seen on the drive-in "panorama-vision" screen during her Friday night date.

The whole essence of over three thousand years of Judeo-Christian moral and ethical teachings and the Ten Commandments are frequently mocked and derided in many films she sees.

The theater as a teacher of morals and values is not too unlike the (*Continued on page* 132)

■

DELINQUENT?

BY LINDA RAMERIZ

We read in the paper and hear on the air
Of killing and stealing and crime everywhere.
We sigh, and we say as we notice the trend
"Are they all rebels, have they no end?"
But can we be sure, it's their fault alone?
That maybe a part of it isn't our own?
Are we the guilty who place in their way
Too many things to lead them astray?
Too much money to spend, too much idle time
Too many movies of passion and crime,
Too many children encouraged to roam,
By too many parents who won't stay at home.
Kids don't make the movies. They don't write the books.
They don't paint gay pictures of gangsters and crooks.
They don't make the liquor. They don't run the bars.
They don't make the laws. They don't make the cars.
They don't peddle drugs that addle the brain.
That's all done by older folk greedy for gain.
By the law of the blameless
The Savior made known,
"Who is there among us to cast the first stone?"
For in so many cases it's sad, but it's true
The title "Delinquent" — fits older folk too.

■



CHARACTER SKETCH OF

James Lloyd Woodruff



BY LINDA ANDREWS

"To know you is to love you" may be just a saying but it is very true—we love the people we know. By doing genealogical research, our ancestors cease to become just abstract forebears whose names have been forgotten; instead they become real people with personalities and problems, loves and sorrows.

Genealogy is like reading a novel but much more exciting. It is like a treasure hunt, and every scrap of information we glean is like a tiny piece of mosaic that helps to build a picture. The time they lived in history can tell us much about what they thought and did, what clothes they wore, what books they read, what songs they sang, and even what food they ate. To show how the pieces fall into place take Deacon John Haynes my seventh great-grandfather. He was born in England in 1621.

Worshiping God in his own way was important enough to him to leave his country and familiar surroundings to come to a strange land of uncertainty. It also shows he had courage. The word "deacon" in front of his name tells me that he chose a profession in which he felt he could serve God. He lived in Sudbury, Massachusetts, and married Dorothy Noyes. They had twelve children—Mary, John, Joseph, Daniel, Rachel, Ruth—all Bible names. This tells me they loved the people of the Bible and that they also loved children. I can visualize my grandmother washing and ironing for twelve children. She must have been utterly selfless devoting her life to her family—getting them all ready for church on Sunday morning, praying by the side of the bed when tragedy struck. Thomas Haynes "died of fever"; Joseph Haynes "fell from a tree and was killed when he was 15 years old"—only bits of information, but it is the pigment with which I paint my picture of the sorrow in their lives.

Yes, through genealogy I have learned to love my father's people. I was reared on stories of my Utah-pioneer ancestors, therefore, I have always felt I know them well. I love to sit in the Salt Lake Temple and look into the eyes of my grandfather Wilford Woodruff. I have a longing to meet him, for I feel

so close to him, and I have a deep love for him. In doing genealogical and temple work I often feel the spirits of my ancestors and sometimes I am sure they are not so far away. I am *working* for the day when I can do the temple work for one of my own family.

I am sure that death will truly be like going home—a family reunion. How marvelous it is that I am able to know and love my family even before I meet them. What a joyous homecoming it will be.

Any pictures, or even pieces, I have been able to find are priceless possessions to me. I feel that when we help someone or some cause we gain an understanding and a deep emotional attachment. Mormon genealogy is a unique plan—it combines the person and the cause. Our ancestors are responsible for giving us life—now we in turn have the opportunity to do the work that will give them life—*eternal life*. Think of their gratitude. No one but our Father in heaven could have worked out a plan to link the past with the present so effectively and to "turn the hearts of the children to the fathers and the hearts of the fathers to the children."

My grandfather Dr. James Lloyd Woodruff was a humanitarian with the soul of a poet. He had very pronounced characteristics. He was always kind and generous—always willing to walk the second mile. He was never known to hold a grudge and was always forgiving. He loved his fellow men, and his poem on prayer reveals his philosophy and his life proved to be the example.

Let Deeds Be My Prayer

"Lord I would pray to thee in deeds,
Not babbling words from thoughtless tongue;
A blithesome song, a helping hand,
My rosary on life's altar hung.

" 'Lord! Lord!', means little at thy throne,
If I stand not here in thy place
To aid the weak and curb the strong;
Leading the erring back to grace.

"Just let me smile when skies are dark,
Help me to ease another's pain;
Let me be kind, and speak no ill!
Lord, let these prayers be not in vain."

"Umpa" (as all his grandchildren called him) put woman on a pedestal and kept her there. He was always gallant—he never met an older woman who didn't feel fifteen years younger when he left. He never forgot all the little courtesies that went out with the "when knighthood was in flower" era.

"Umpa" was a physician and surgeon by profession. He did most of his practising before the day of psychiatry, but he had an insight into human nature that told him to administer to the soul as well as to the body. In some ways he was a typical country doctor although he always practised in the city. He loved his patients and was concerned with all of their problems. No effort was too much on his part. He would sit up all night with a sick child so the parents could sleep; he would put on an apron and do the dishes for a tired, harassed mother; he would go shopping with a dowdy, neurotic woman—changing her appearance and her spirit. He seldom sent a bill, and he seldom got paid. One, looking at his life as far as financial gain was concerned, might say he was a failure. His patients knew his poetry as well as his pills, and often the poetry was written to the patient—especially to the children. He delivered over one thousand babies without losing a mother or a baby. He delivered all of his grandchildren. It never became routine to him, and he said he never ceased to thrill at the miracle of birth. When he was young an apostle advised him to study medicine. He said that "Umpa" had the power to heal in his hands. This surely proved true, and he often used his hands to heal with prayer through the power of the priesthood which he held.

He fulfilled a mission in Germany where he gained an unshakeable testimony of the gospel of Jesus Christ. He learned to love the German people, but most of all he learned to rely on the Lord for he traveled without purse or scrip. One time he and his companion had walked all day and had found no hospitality either for food or lodging. There was a cold rain, and his companion was having chills and could not speak because of hoarseness. They walked until three in the morning and then from sheer exhaustion lay down in a small grove—but not before kneeling in earnest prayer. In the morning they awakened; the rain had stopped but the ground was covered with frost. They did not feel cold although they had slept with nothing over them; they did not feel hungry. Instead they felt refreshed in mind and body and most remarkable his companion was completely better. "Umpa" wrote in his journal: "We bowed our knees in praise and thanksgiving and went on our way rejoicing—our testimonies much stronger and our hearts much happier than if we had slept in a good warm bed. For had that been the case it might have been attributed to the goodness of the people, but as it was, nothing short of the hand of God could have protected us from cold and sickness."

"Umpa" held many offices in the Church—especially teaching jobs. He was a high priest and served on the high council for many years.

My grandfather was (*Continued on page* 120)

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM
BY GLADE L. BURGON, INSTRUCTOR, PLEASANT GROVE SEMINARY

The Book of Mormon

AND THE CHARGE "THE PRODUCT OF ONE MAN OF MEDIOCRE ABILITY"

PART 2

The material in the chart which appeared in the January Era applies to this month's instalment as well.

While attending one of our western universities, the writer approached a professor of ancient civilization with the intention of having an intellectual discussion about Book of Mormon characteristics. Before the discussion could get underway, the professor said in substance, "We all know that Joseph Smith was extremely brilliant, but it is quite evident that he was a great deceiver." I then asked if he had examined the Book of Mormon and he replied, "No, I'm not interested in it." This same pattern, of concluding before examining, characterized most of the criticisms mentioned in Part I of this article. A majority of Book of Mormon criticisms are made with no facts and very few observations to back them up. Such was found to be true, for example, in the criticism of the minister quoted at the first of this article: ". . . 'And it came to pass,' occurred hundreds of times in the Book of Mormon, although the first and the last writers were separated by many centuries of time. . . ." These words by the reverend minister inspired the author to keep a tabulation of "Behold" and "And it came to pass." The results quickly indicated that the minister, like so many other critics of the Book of Mormon spoke without having analyzed the book he was criticizing. The average frequency per 1,000 words of material was:

Behold:

Nephi	Jacob	Mormon	Moroni
4	4	6	8

And it came to pass:

Nephi	Jacob	Mormon	Moroni
6	4	1	1

To return to the analysis of rhetoric in the Book of Mormon, the following observations give evidence of more than one author:

Personification.—The striking figure called "personification" is a vivid embellishment which seems to change a plain message into a panorama of action. In personification, inanimate things are made to appear alive. The earth "groans" (1 Nephi 19:12), "the blood of the Saints cries unto the Lord." (Mormon 8:27.)

Nephi used this type of embellishment slightly more than the other writers but notice the fine quality of Jacob's figures: ". . . and the sobbings of their hearts ascend up to God. . .", "the hand of providence hath smiled upon you. . .", and ". . . many hearts died, . . ." (Jacob 2:13; 2:35.)

The writings of Mormon were conspicuous with no use of personification in his discourses.

Parallelism.—The antithetical parallelisms of Moroni exceeded the number of the other writers five to one. An example of this type of parallel is:

". . . ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (Mormon 8:37.)

Another of the big differences which typified the style of Moroni was the abundant use of logical argument. He used parallelisms to display it in this way:

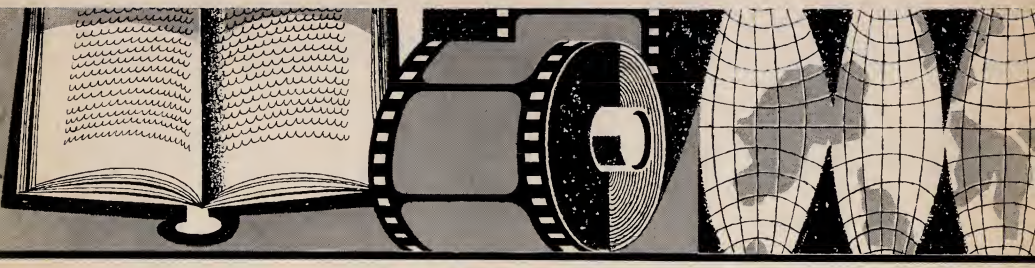
"Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

"And except ye have charity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.

"And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.

"And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me." (Moroni 10:20-23.)

Rhetorical Question.—The writings of Moroni were



also abundant in the use of question-answer way of teaching, such as:

". . . when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?

"Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of your guilt that ye have ever abused his laws?" (Moroni 9:2-3.)

The average use of the question type delivery per 100 sentences was:

Nephi	Jacob	Mormon	Moroni
7.5	9.0	3.0	12.0

Exclamation.—Exclamation among the writings of the Book of Mormon seemed to echo the very soul-stirring emotions of the writers: "O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love. . . ." (Jacob 3:2); "O the pain and the anguish of my soul for the loss of the slain of my people!" (2 Nephi 26:7.) Slightly more exclamation was found in the works of Jacob compared with the others.

Nephi	Jacob	Mormon	Moroni
4	6	4	3

Dialogue.—A striking difference was noticed in the average use of dialogue (making the characters speak) per 100 verses. The writings of Nephi were abundant in dialogue while it was practically lacking in the writings of Mormon:

Nephi	Jacob	Mormon	Moroni
37	17	8	12

Sentence Complexities.—Many times one has heard the prospective Book of Mormon reader exclaim, "I have started the Book of Mormon several times, but I never get past the first few chapters." We all recognize that "Biblical" styled sentences are at first tedious to follow but in the first pages of the Book of Mormon an additional difficulty presents itself—a complexity of sentence structure which makes a few sentences extremely "bad English." In many of his long sentences, the author of Nephi interjected a clause in the middle of another clause when (to our way of thinking) it should not have been there. Or, the author reversed this process and put a subordinate clause or phrase at the end of the sentence rather than by the word it was to modify. Here are some examples:

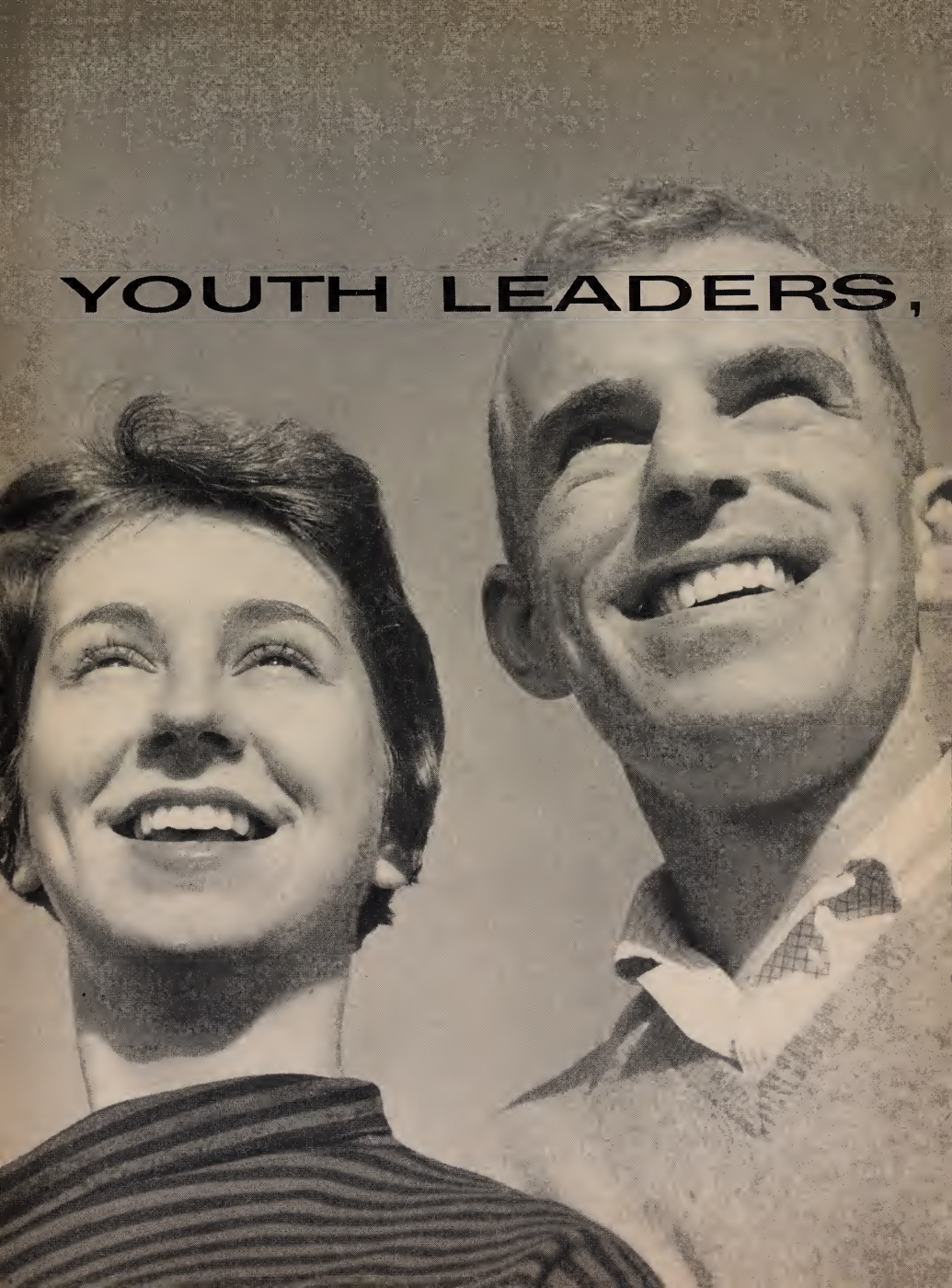
"And I, Nephi, said unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men. . . ." (1 Nephi 22:2.)

"And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts; . . ." (*Ibid.*, 17:11.)

"But ye know that the Egyptians were drowned in the Red Sea, who were the armies of the Pharaoh." (*Ibid.*, 17:27.)

Sudden change of thought (2 Nephi 26:4), a thought started but never finished (1 Nephi 22:6), interjection of subordinate clauses at will (2 Nephi 25:20); and other types of poor sentence structure, are typical of the writings of Nephi. The beauty of these writings, however, is preserved by the choice of figures, embellishments, and the interesting subject matter.

Offhand it would seem that complexities in Nephi are simply the faults of the translator. Glancing at the writings of Mormon and Moroni, the reader does see an improvement which he should expect if he figures that the translator's ability would improve with experience. But as soon as the reader leaves the writings of Nephi and begins the writings of Jacob he is suddenly aware of a simple, short, clear sentence style which is not duplicated in the other four sections. Not only are Jacob's sentences shorter and more clear but another personal characteristic appears— the frequent reversal of subject and direct object: "Wherefore, a commandment (*Continued on page* 134)


YOUTH LEADERS,

HELP YOUTH TAKE SIDES

The following is the address given by Elder Marion D. Hanks of the First Council of the Seventy during the afternoon session of MIA conference, Friday, June 9, 1961. President Hanks has been the editor of the Era of Youth since its inception in July 1960.

BY PRESIDENT MARION D. HANKS

My dear Brothers and Sisters:

I honor and commend you who are here this afternoon for being here. You are associated in the most important business in this world—the business of helping boys and girls to become wholesome, happy men and women. It is my conviction that this is, in the eternal sense, the very objective and goal of God himself. We know well the scriptural affirmation that it is the work and glory of God to "bring to pass the immortality and eternal life of man."

I would like to read to you this morning some words of Dr. Elton Trueblood, writing in the scouting magazine:

"The problem of our time is whether we shall be able to develop our resources before it is too late. This is a problem for youth more than anyone else. Anyone, therefore, who gives his nights and days to the spiritual undergirding of America's youth is struggling on the front line of the battle of the century."

With all my heart I agree and believe that we are in a battle of immense significance. We are fighting for the souls of men, and our particular concern is the youth.

Let me mention several basic truths about youth:

1. Youth has soberingly serious problems.

2. Their problems are closely related to and often the product of adult objectives, activities, and example.

3. The solid majority of this generation of youth is decent and honorable and anxious to do well.

4. They need help of a particular kind.

The problems of the young are extremely serious, but they are not unique. They are not problems of philosophical abstraction, but of purpose, of moral viewpoint, of attitude, of goals, of character, and of conduct. These are the same problems which beset adults, and the land in which we live, and our civilization. I am confident that young people will meet their challenges and do a better job of it than we have, if they get help. It is my faith that the solid majority of wonderful young people will rise if they are challenged, walk in wholesome paths if they are led, learn and possess integrity if they are taught by precept and example, act courageously if they are inspired, rise if they are called upon. But they must be taught, educated in the true sense—that is, educated not alone to letters and numbers and statistics and theories, but in terms of worthwhile objectives, wholesome conduct, responsible behavior, participating citizenship.

How can we help them? There are many ways—through the home, the community, the school, and the church.

We must begin by identifying the adversary if we hope to defend against (*Continued on page* 118)

Delbert L. Stapley

(*Continued from page* 95)

He is a prayerful man. I hear him pray. His voice has in it a tenderness, and as I listen I seem to hear Peter saying, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." (1 Peter 3:12.) And then I know that this man, wholesome as a child, worthy as a boy, faithful as a man, devoted as a leader, has the ear of the Lord when he prays. There are no worn-out phrases, triteness, or memorization. When he prays, every word, every phrase seems to have meaning. Every situation, condition, or individual seems to have a special place in his heart. Have you heard him pray? His voice softens, there is pleading in his tones. He is talking to someone with whom he seems to be well acquainted, in whom he has great confidence and faith. His words speak gratitude, but there are requests besides, though they are not favors for himself. He remembers the weak, the wronged, the ill, the leaders, the brethren.

When we think of Brother Stapley we think that Isaiah must have been speaking of men like him. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee;

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

". . . then shall thy light rise in obscurity, and thy darkness be as the noon day:

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah 58:8-11.)

The sincerity and intensity and personality and faith of his prayers undoubtedly account for the numerous people who have been healed by the Lord through the hands of this, his servant. Such healings would fill chapters. His sister-in-law, Ruth, says of him:

"We believe in him, have faith in him much like the early-day Saints who put so much confidence in the healing power of the Apostle Peter. Through Thyrle's operations, and each of them an emergency, Del would somehow manage to get to Phoenix without our knowledge of his arrival and would appear at the moment when we needed him most. I shall never forget one afternoon during a very trying painful ordeal, after the surgeons had reported that the operation was not a successful one, and there was nothing more they could do. Looking out of the window I saw Del walking up the steps of the hospital. What a surprise! We thought he was in Salt Lake City. As I watched him enter the hospital, the feeling came over me that this wonderful man was much like Peter, who hastened to Joppa, laid his big, healing hands on the head of Dorcas, and raised her from the dead. As I listened to the fervent prayer of our present-day apostle, all worry and doubt and fear left me. The blessed relief and assurance that my husband would recover came over me. I was not the least bit surprised several days later when the doctor said, 'Mr. Stapley, you have had a miraculous recovery.' "

This is not so strange that the aged should be comforted, the deformed healed, the ill made well, the erring turned from their way of unrighteousness, the dying brought back to life, for was it not the injunction of his Master, through James, to call in the elders of the Church, and the prayer of faith should heal the sick?

When I see him standing straight and tall and firm, and when I hear him contend for the right, I recall what Blaine H. Alexander, a former counselor in the Phoenix Stake presidency wrote: "His outstanding quality would be his concern for people . . . giving due consideration to the importance of people, their problems, their rights, their health and happiness, their peace and progress both here and in the eternities. He has lived and taught the things that make men free—attributes which preserve the dignity and justice, virtue, honor, and integrity, and which bring mankind closer to understanding the everlasting things of life."

Brother Stapley is just; he wants no favoritism nor unfair advantage. He wants things to be right. If, in his anxiety to correct errors and to stimulate goodness, he should give offense, he is equally anxious to rectify it. I remember once when it came to his attention that offense had been taken in something that he said. He told me of it in great concern. He mentioned it for days, and then made a long trip and reconciled and cleared up the misunderstanding. "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.) Elder Stapley is such. Not only is he courageous enough to clear his own difficulties, but in numerous occasions has he stepped in to help former friends become friends again, to help neighbors return to speaking terms, to encourage brethren to settle their difficulties and to help husbands and wives to return to mutual understanding and sweet compatibility.

If there was any surprise in his call to the apostleship, it was perhaps because he was so far away from headquarters. Many who knew him rather expected it, and all who knew his virtues accepted it as something merited by ability and worthiness. "When he was chosen an apostle in our great Church," added Naomi Brimhall, a former co-worker, "you would have thought that every youth and adult in the stake had a personal hand in selecting him, they were so proud of him."

"He was no pretender," wrote his brother-in-law, Alma M. Davis. "His word was his bond. I have never known anyone to question his honor or integrity. He developed the talents and gifts with which he was blessed by using them in the service of his fellow men and the Master. To him the gospel is the way of life, not just a theological doctrine. He has the common touch, he has great humility, always recognizing that the cause he represents is far greater than his own personal interests. Also he has the ability to inspire confidence in others and to organize his time and effort. He is dedicated and loyal."

His brother, Thyrle, says of him, "His policy is that the end does not justify the means. It must be right."

His friends outside the Church are legion. One of the numerous lifelong friends, Marian L. Chandler, praises highly Delbert Stapley's talents and thoughtfulness.

"No one ever had a better coun-

selor," wrote James R. Price now Arizona Temple President and for many years the stake president to whom Delbert was counselor. "He was a natural leader, a great organizer, loved and followed by youth. Young men fulfilled missions because Brother Stapley filled a mission. They wanted to be like him."

Our brother is impressive, never boisterous, yet he loves a good story. He laughs sometimes, smiles often, and he beams with the pure joy of service and love, which is beneath his smiling face. His smile seems to emanate from a keen sense of pure joy and an inward feeling of satisfaction, coming from an understanding of deep, immeasurable, eternal things. He is a realist. He is practical. In him is no weariness of body and of soul. He acknowledges the presence of problems, faces them squarely, grapples with them with both hands, and like the earnest plowman, holds the plow in its proper path. One is not overly conscious of any of Brother Stapley's great qualities for they stand out in a complete whole, none predominating. They are so well balanced that one is impressed merely with the bigness, the well-proportioned bigness of this apostle of the Lord. There is complete symmetry. He intermingles a majestic greatness with deepest humility and unrelenting determination with sweet gentleness.

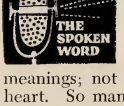
Like other great men, Brother Stapley has been lifted to greatness by an inspiring wife. Ethel Davis was his childhood sweetheart. As they went through four and a half years of school together, they became fond of each other. They carried on a correspondence through his mission days. It would not take too vivid an imagination to close one's eyes and see them walking home together, Del leading the bicycle. It seemed quite important then that he carry her books home. Ethel was a basketball player, also, for in those days there were both girls' and boys' teams. Their friendship ripened. The best horses and buggies from Dan Hibbert's livery stable were none too good for this lovely Davis girl. Del's father, one of the first to have an auto, was obliging, and Ethel was later courted in the auto.

Delbert took Ethel to the traveling troupe shows, to the open air coliseum, the silent moving pictures, the Chautauqua, and also to Church functions. The interest of those days deepened into a romance which gained in intensity and sacredness until their sealing in the Salt Lake Temple on January 17, 1918 made it eternal.

Brother Stapley is a greater man because of Ethel. A devoted couple, Del and Ethel take pride and satisfaction in their children and grandchildren, all of whom live in Arizona. A loving son and two charming daughters with eight grandchildren praise, honor, and love them both. Their son, Orley S., lives in Phoenix. His eldest daughter, Berdine, and her husband Grant A. Farley live in Yuma. Their eldest child Bruce, after serving in the Scottish-Irish Mission, is now attending BYU; Janice is married to Gary Alexander Greer, and Leona and Dianne are at home with their parents. Elder and Sister Stapley's youngest daughter, Phyllis, married Reed F. Mack, and their home also

"Advice is like snow . . ."

RICHARD L. EVANS



Last week we talked of giving and taking advice and of the importance of *how* things are done, of *how* things are said. Among the greatest needs among men is communication, understanding, getting through to people—not just words, but meanings; not just sentences, but spirit; not just utterances, but heart. So many misunderstand—so many misunderstand motives: why they do what they do, why they say what they say, what they mean by what they say. And failure in giving effective counsel is frequently failure in communicating the real meanings and motives. In the first place, advice usually implies that something is wrong, that something should be changed, that something is being criticized. And "One of life's greatest paradoxes," said Milton Sills, "is that nearly everyone wants to improve his circumstances but hardly anyone wants to improve himself."[1] As Samuel Johnson said it: "Advice is seldom welcome. Those who need it most, like it least."[2] But no one likes it if it is given in the wrong way. And so often words get in our way, for the same words don't always mean the same things to different people; not even sometimes in the same household, not even sometimes between husband and wife, or between brothers, or between parents and children, or, under differing circumstances, not even the same to ourselves. Furthermore, the pressures of life lead us often to give less than due attention to the subtleties and sensitivities of some situations, and we often blunder with words, and walk roughshod over things we should have approached with delicacy and deference. We need to talk, to communicate, to understand, to know that what friends and loved ones tell us is usually well intended. Children, youth, need to know this, and not resent counsel. By listening and heeding, they could save themselves many heartaches. And in the *how* of things—the *how* of saying what clearly should be said—we would plead with parents to have understanding and patience. And we would plead with young people to listen, to consider, to accept; for even when advice isn't offered without irritation, it is the substance that counts, the truth, the intent. As to all of this, Coleridge commented: "Advice is like snow; the softer it falls the longer it dwells upon, and the deeper it sinks into the mind."[3]

[1]Milton Sills, quoted by George Romney, *U of U Baccalaureate Address*, June 5, 1960.
[2]Samuel Johnson.
[3]Samuel Taylor Coleridge.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 10, 1961. Copyright 1961.

is in Phoenix. Their eldest child is named Delbert for his grandfather. They also have a daughter, Coralie, and twin sons, David and Michael.

Elder Stapley had many titles. Dix W. Price said he was lovingly called "Mr. MIA" by his associates who found him always thinking of and planning for the youth—the hope of Israel. "Mr. Responsibility," he was called by those of his fellow workers like Mabel P. Davis, a sister-in-law and co-worker in MIA, who says, "I have always found him honest, kind, generous, and dependable. Young people respect, admire, and honor him. His courage never falters." "Mr. Reliable," he was called by others.

We saw this young man in the strength and virility of youth; yesterday he was a baby-tender, weed-puller, garden-planter, yard-cleaner, cow-milker, land-plower, and violin-player. Today we see him a torchbearer, a lamplighter, a man of action, a man of progress, a man of peace. "And he lighted the lamps before the Lord." (Exodus 40:25.)

He is truly a man with the glow of love in his heart; a man with vigor and purpose, faith and vision.

Elder Stapley has an unusual combination of self-confidence and impressive humility. He moves with sureness into the solution of the most knotty problems yet has withal an outstanding simple dependence on heavenly powers. His humility is strength, not weakness as some might imply. His faith is a genuine dependence upon his Lord whom he loves devotedly and knows intimately. "Blessed are they" said the Lord to doubting Thomas, "that have not seen and yet have believed." (John 20:29.)

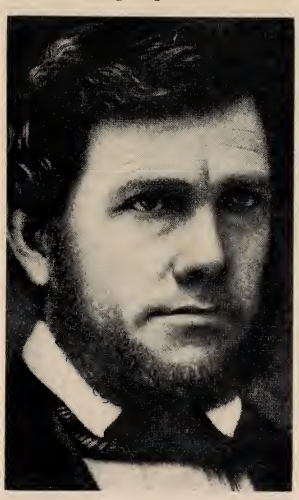
He needs not thrust his fingers in the wounds assassins bored in palms and wrists and feet and side. He knows it is his Lord. Unwavering faith in things divine, his testimony's sure. He knows that through God's prophets now come revelations pure. He follows with a loyal heart the leaders of our day; he knows as sure as Peter did the kingdom's here to stay.

We see him now in his sixties, alert, vigorous, inspiring, strong and with neither his strength diminished "nor his natural force abated." (Deut. 34:7.)

The Wentworth Letter

(*Continued from page* 97)

taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the



John Wentworth, from an engraving by Thomas Doney in 1849 for the United States Magazine *and* Democratic Review, *Vol. XXIV, no. CXXX.*

fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness, burst into the room indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me: I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty, and glory of the events that should transpire in the last days, on the morning of the 22d of September A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of

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a bow fastened to a breastplate.

Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the City of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophesies, history &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830 the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario co., state of New York.[1] Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied; devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was

■

THE TELEPHONE RINGS, MY OFFSPRING SPRINGS

BY ANNA M. GASSER

She doesn't hear so well
At the alarm clock's buzz,
But let the telephone
Ring only once, she does!

■

formed in Jackson co.; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking, horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.—Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatenings of violence. But in the summer of 1836, these threatnings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson county was sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell, and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs; an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity



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that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock co., we number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales: in the year of 1839 where a few of our missionaries were sent over five thousand joined the standard of truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these[2] ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradasaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.

JOSEPH SMITH.

[1]This is a typographical error. The Church was organized in Fayette, Seneca County.

[2]In order to clarify further the meaning, the words later were added to the Fourth Article of Faith: the first principles and ordinances of the gospel.

Youth Leaders

(*Continued from page* 111)

him. We need to learn something of his plans, his strength, and his methods of attack. This is an essential in warfare, and I remind you, we are in a battle.

In identifying our adversary and defending against him we are doing what is necessary, but this is not enough. We must take the offensive. We must make plans of our own. We must develop programs, organize our strategy, use every available resource, and be willing to give our all in the struggle.

Who is our adversary in this battle for the souls of youth?

1. Any force, group, individual, or agency who would deliberately subvert the virtue, integrity, morals, or physical, emotional, or spiritual strength of the young.

2. The actively indifferent who know there is a problem, being alert enough to see and sense it, but who do not care enough to do anything about it.

3. Those who do not know the seriousness of the problem, or who do but through futility (what can *I*

do?) do nothing.

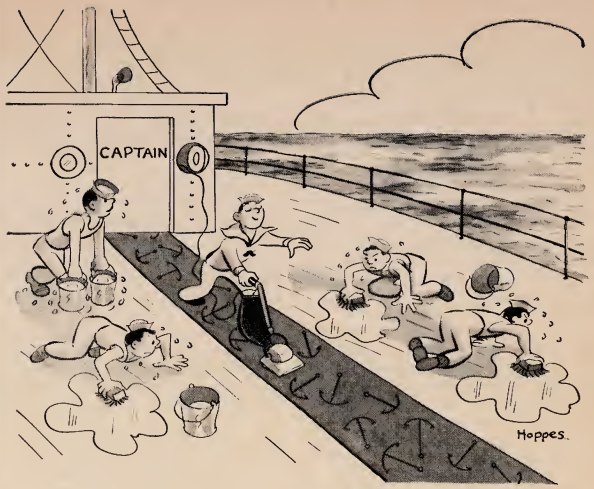
The *first group* is easy to identify. They are out in the open. They exalt sex and use it as a money-making device in movies, plays, recordings, books, in filth they send through the mail. They glamorize and glorify and advertise tobacco and alcohol for money. Some of them even peddle dope to unsuspecting young people. This adversary works through public media to make it appear that violence and dishonor and infidelity—life on its lowest possible plane—are normal and not to be worried about. They do this for money, as they also subvert quiz shows and otherwise designingly sow seeds of iniquity in the land. They lack decency or honor or sense.

The *second group* ordinarily doesn't produce the iniquity, but they are willing to profit from it and use it. They sell it, promote it, protect it, and often defend it. They sometimes prattle about censorship and their rights as free men. What they are defending is their right to undermine and destroy the souls of young people. In this same category are those who patronize and participate in filthy things.

The *third group*, certainly the most numerous, shrug their shoulders and do nothing. They lack initiative, faith, interest, or the willingness to accept the personal responsibility to join in the war. They think that one person can do nothing or little and therefore they do nothing or little.

I repeat, the first group is easy to identify. Let me give you an example of some who are in the class of the second group of our adversaries, though they would be distressed perhaps to hear it said. There was a group of fine young people in a certain junior high school who were apprehended reading filthy literature. Their principal, an upright, decent man, took them into his office and explained what was happening to them, and then traced the source of the material. The part I do not like to tell you is that it was traced to two homes, and to two fathers who kept a stack of the stuff for private use downstairs by the furnace, or in their own dresser drawer. The kids had found it and passed it around to their friends.

The third group are all about us. I hope none of us can be counted among them. To them and to us I would say that it is time to recog-



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nize that we are in a war, a holy war for the souls of men. There never was and never will be a greater prize. As examples recall the marvelous youngsters whom we have seen represented in this building today. Do you know the words of Theodore Roosevelt in this matter:

"Aggressive fighting for the right is the noblest sport this world affords."

I believe that with all my heart. No satisfaction in my lifetime has, or in my judgment will, equal the satisfaction of loving and helping fine young men and women.

What can we do? Well, there is much that can be done, much that we must do. For one thing, let us recognize and join forces with the good people in other churches and out of churches who are aligned with us, and march arm in arm with them toward the objectives we share in fighting the adversaries of youth. One of these good folks with whom we are allied in the battle recently suggested three important measures to help the young:

1. More wholesome play and exercise.
2. Cultivation of good habits in reading, music, and the arts.
3. Active worship.

Consider the opportunities in MIA and the Church for providing these important opportunities for youth! But let me center for a final moment on the second of these three thoughts.

There is so much of sublime literature available to us. Have you not been moved by the magnificent reading of the sacred writ today? I was. There is available to us the most wonderful help in providing heroes, ideals, images, principles, leadership of the most high and important caliber for our youth. I have sat in this conference learning and appreciating our blessings. I thought of some lessons I would like my children to learn, one of them being the lesson in the article Sister Bennett wrote for the *Era of Youth* where young persons were encouraged to be dependable, to show up, to be there, to plan and perform and produce, whether it be a spectacular defense of the front line in the battle or logistics that have to go on in the rear. Young people need to learn to be there with the goods and to come through.

How can you teach the young? Through lessons? Through sermons? Through example? Yes, and through helping them discover good literature. I sat thinking this morning of the marvelous lessons of the scripture—of Naaman, who learned that in arrogance and self-sufficiency, in being vexed and turning away, there is no real satisfaction. He learned that through humility and faith God's blessings are obtainable. I thought of Paul and his bad memories and his great devotion, and of the lessons of his life. From the Book of Mormon there came flooding in the marvelous accounts of Ammon, son of a king and a great missionary, who had turned away his own kingly birthright to pursue another greater call. He went as a missionary among the Lamanites and taught them the gospel in precept and by the example of his marvelous humility and willingness to do the unspectacular task.

I thought of Alma who wished that he had the voice of an angel and could cry repentance, and then recognized where the true battle front lies when he said, "Why should I desire more than to perform the work to which I have been called?"

In the Doctrine and Covenants recall the story of James Covill who covenanted to do anything God wanted him to do, and then was called to a mission he thought was the wrong one. He quit and went back to his former friends and people.

These are stories, ideas and ideals, noble characters that youth need to know. Use the scriptures, use the available literature. Don't wait another day to get into your homes the wholesome, affirmative, constructive, wonderful magazines that the Church has to offer. The *Era of Youth* is one of a number. The Era itself is a well-loved and traditional official organ of the Church. Get it. Read it. Use the *Era of Youth* with your own children. Use it in MIA in the classes you teach, in the talks you give. Help us to help you to help our marvelous young people in the "battle of the century."

God bless you and us to do the best that we can, for there is no time to waste, and there is no cause more important. In the name of Jesus Christ. Amen.

■

"The greatest asset of a nation is its children."

—President David O. McKay

Character Sketch of James Lloyd Woodruff

(*Continued from page* 107)

a great sportsman. He loved the outdoors and was an enthusiastic hunter and fisherman. When he was young he was a long-distance runner and a skilled boxer. He respected his body, and when he was seventy-five he said that from a medical standpoint he had the body of a man of fifty. He attributed this to the clean, healthy life he had lived. In his patriarchal blessing he was given the promise that if he lived faithful and true to the commandments of God that he would have health throughout his life and that he would never have a broken bone in his body. This promise was fulfilled until the day he was hurled sixty feet by a car driven by a drunk. When he was examined, having been killed instantly, his body was bruised but he had not one broken bone—truly a testimony of his life. "Umpa" was a short man about five-feet eight. In features he had dominant family characteristics. His resemblance to his grandfather Wilford Woodruff was striking in his later life. He never lost his hair. It was dark brown when he was young but turned almost white when he was older. He was slight in build but looked bigger because of his broad shoulders. His eyes were as blue as the desert sky.

"Umpa" had the soul of a poet. He was sentimental, and his senses were finely tuned to beauty and love. He was able to express himself in vivid words—his vocabulary was limited only by the fact that there were no more words in the English language. Words, words—they poured out of him like water from a fountain fed by an artesian well. He spent most of his nights writing, writing. He would not write for popular appeal but just let the ideas flow out of him. He never revised his work—he said it came as inspiration, and he could not change it. He had many poems published but received practically no financial gain from his writings. However, he always believed he would make his fortune and each time he wrote an operetta or story he was sure that the end of the rainbow truly held a pot of gold. I am sure he spent more money mentally than most

men ever dream of, and he had fun doing it.

He loved children because they were part of the world of make believe. He was always telling the grandchildren about the ranch he would buy for us and the horse and how we would go big game hunting in Africa.

He had a deep love for animals—especially horses. All animals loved him, for I think they sensed his inate kindness.

I was with my grandfather the day before he was killed. He seemed to have a premonition of the shortness of time for he read me poem after poem and would hardly let me leave. He gave me three of his poems and pictures and journals. The family wanted to have some of his poems read at the funeral, but his death had been so sudden that there was no time to go through all of them. I handed Mother the poems he had given me, and of all the poems he had written these were the most appropriate. We had two of them read. "Umpa" would have loved his funeral. One woman remarked that it was not a funeral but a lovefest. Just before the funeral was to begin a brother came up to us and asked if he could speak. We didn't know him, but we said yes. He had been in the German mission with my grandfather, and he related some of the choice experiences they had had together.

"Umpa" loved life—I am sure God could not have given him a greater gift, He lived life to its fullest, sucking from each drop the fulness thereof. But I feel he was ready to go, for he was lonely—one of the poems he had given me was written to my grandmother who had already gone.

Your Song

"Night, and the dawn so distant
Night, and the way so long
Night, and the stars all hidden;
Night? No, I hear your song:

"Singing a note of gladness,
Singing love's paean clear,
Singing though worlds divide us,
Singing that you are near.

"Sad is the day and lonely;
Sad, when all things rejoice,
Sad with the ache of silence,
Sad? No, I hear your voice."

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THE WORK OF THE MELCHIZEDEK QUORUM PRESIDENCY

A Short Training Course

The members of the presidency of the quorum have been chosen and set apart. They face many responsibilities. Chief of these is the personal knowledge of each one that on him and his wisdom, thought, initiative, and action will depend the success of the quorum. Principles and their application, which should be of help in this great enterprise, are herein described. Their continued application will result in success if applied consistently.

Let us remind ourselves of the objectives of the quorum.

Quorum Objectives To accomplish their mission, quorums have four primary objectives:

1. To promote gospel scholarship by teaching the doctrines of the gospel.
2. To provide opportunities for church service.
3. To care for the temporal, intellectual, and spiritual welfare of all quorum members and their families.
4. To provide adequate fellowship and fraternalism through socials, athletics, and the like, for all quorum members.

And the responsibilities of the presidency of the quorum:

Responsibilities of Quorum Presidencies Quorum presidencies are responsible for the temporal and spiritual well-being of all over whom they preside. They are to lead their quorum members to eternal life in the celestial kingdom. In pursuing this course, presidencies are obligated to labor with zeal, devotion, and energy; to conform to the Church program in all things; to keep the commandments themselves; to teach by precept and example; to use tact, discretion, and wisdom, particularly in working with less active brethren; and to take counsel and direction from the stake presidency and stake Melchizedek Priesthood committee.

(*Continued next column*)

Quorum presidencies are the active, directing heads of the quorum. Among other things they are to:

1. Supervise, control, and direct all quorum business and activities.
2. Appoint and direct the labors of all quorum committees.
3. Coordinate the work on all quorum projects.
4. Appoint, counsel, and direct the labors of all group leaders.
5. Assure themselves that adequate and orthodox class instruction is given in each group.
6. Teach quorum members to perform gospel ordinances.

To accomplish these objectives quorum leaders should organize their work in such a way as to accomplish two goals.

1. To bring inactive men into activity.
2. To give a maximum amount of fraternal association.

These are best brought about by the use of standing committees through which the presidency operate the quorum. Without these committees the presidency do most of the work, and the members are largely idle.

How to operate a quorum through committees.

Quorum Committees To aid in the management and operation of quorums, quorum presidencies should appoint committees to perform assigned labors. For convenience and efficiency of administration, these committees should be asked to serve in the following general fields:

Personal Welfare.
Church Service.
Fact Finding and Reporting.

Special task committees may be appointed as the need directs.

Step 1.

It is understood that the presidency of the quorum will be the committee chairmen, thus:

Quorum President Personal Welfare
A Counselor Church Service
A Counselor Fact Finding and Reporting

At the weekly meeting of the presidency make three lists of names from the roster of the quorum. In order to do this you will need, for reference:

1. The quorum roster—The quorum activity cards, brought up to date, form the best roster.

2. The roll books for the past six months.

3. The names of those working by assignment in the ward and stake (not including ward teachers).

Using these as a guide make up three lists, each on a separate sheet.

List 1	List 2	List 3
Those assigned to work in the ward and stake. (Do not list ward teachers.)	Unassigned men who attend the weekly group meetings.	Unassigned men who do not attend and do not appear willing.

The men on list No. 1 are active and working. Why then spend valuable time giving them more to do? If they do well in their present assignments, they will have little further time. Your time is precious, too, so spend it where it counts.

List No. 2. It is likely that the men on this list will respond and will become your mainstays in quorum activity.

List No. 3. The men on this list will require your constant and devoted attention. Here you will need to spend the majority of your time and effort.

(Your purpose will now be to create conditions so that the men listed on sheet three may be listed on sheet two, and finally on sheet one. The successful accomplishment of this purpose will be your reward and your satisfaction. You can see that your lists must be constantly revised each week.)

A Principle to Remember

1. Men do not generally work at assignments unless they are asked. For a long time we have had the principle that a man does not seek an office, he is called to it; therefore, most of us wait to be asked. If you do not ask the inactive men to work, they may never work.

2. Another point. The member alone can make the decision as to whether or not he will accept an assignment. If you assume that he will not accept and then don't ask him, it is you who are to blame. If you sit in a presidency meeting and consider him, then say, "He won't work," you rob him of his agency. It doesn't matter how many times he has refused to work before now, each day he may have repented, so even if he has refused 70 times (or 70 times 70) you still must ask him to accept an assignment the 71st time—then the onus of refusal is on him—where it belongs.

Step 2. Guiding Principle.

Men work best together. Fraternal association is begun when two men are working together on a project. It increases in proportion to the number of additional men added. This is why you do your work through committees—they are the means to bring men together.

1. At the presidency meeting give each counselor a sheet of paper. Keep one for yourself. At the top of your sheet write Personal Welfare Committee. You are its chairman. Your counselors will write the name of their committees, according to which one is assigned, and each will be the chairman of his committee. The sheets will look like this:

Personal Welfare	Church Service	Fact Finding and Reporting
....., Pres. or Quorum Chairman	, Counselor Chairman	, Counselor Chairman

Now take list No. 3 (mentioned in step 1) and choose names to be on these committees. These are in addition to the group leaders, who should always be included. Choose some from list No. 2. Don't be afraid to use more than three. Seven or eight would be more like it. These are the men who do not normally work—they are inactive—at least, they are not now working. When you have this done you are ready for some action.

For the next few nights you as a presidency (all three) call on these men. Explain to them that you want their help in planning and advising on quorum affairs, and ask them to accept membership on the committee assigned. Some will refuse, but some will accept. *But all those you have asked have had an opportunity* to serve. To the extent that you asked you are successful. Your purpose this time is to invite them to a specific assignment. You do not fail with those who refused. And you had a few accept. This will take several evenings of visiting.

(*Continued on page* 130)

THE PRESIDING BISHOPRIC'S PAGE



Bishop J. Leonard Harman closed interview with Kent Evans.

INTERVIEWING BOYS

CONTINUED FROM LAST MONTH'S ISSUE

The bishop's interview presents an ideal opportunity to teach a young man regarding his priesthood duties, tithing, habit of prayer, and the Word of Wisdom. It also provides an ideal opportunity to teach him the sacredness of moral cleanliness. Here we sound a note of caution and request that you gear any discussions of sex according to the age and comprehension level of the young man you are interviewing. To be more specific, the interview with a young deacon regarding morality should not go beyond such general questions as, "Are you doing anything that you would be ashamed to tell your mother about?" Here is an opportune time to stress the importance of avoiding vulgarity and profanity, but be extremely careful not to suggest practices that will tend to arouse curiosity.

Should he be a priest and his development has been normal, this is an opportunity to teach him that sex transgression is second only to the shedding of innocent blood, also that any form of sex perversion is a sin and undesirable in the eyes of the Lord. Tell him he must be clean and pure to receive the blessings of temple marriage and missionary service. In concluding any interview invite each young man to feel free to come to you any time to discuss any problem he may have. Assure him that if it is important to him it is important enough to discuss it with you. Tell him the power of the priesthood which you hold is to help him in his personal problems.

Remember that in conducting a successful interview the bishop should encourage the young man to do the talking—the bishop is to become the listener. Learn the art of good listening, thus giving each young man a chance to express his feelings and always give him an opportunity to qualify his answers. All of this requires the bishop to retain control of the interview without being domineering. Ask questions which will result in discussion answers and not a simple "yes" or "no" reply. Lead the discussion, but let the boy do most of the talking without letting him run away with the interview. Get all of the facts; and as you close the interview, be cognizant of his casual remarks as he is preparing to leave. These remarks may give you the real information you need. Since boisterous, loud voices create a breach, making the young man feel inferior and inhibiting his expression, speak in soft, low tones as you conduct the interview. These suggestions are equally applicable when interviewing girls.

The following is a list of various items where potential problems may exist and become a source of great concern to a young man. Proper counseling

and interviewing by the bishop should help to correct deficiencies or involvements without scarring a boy's love for the gospel.

I. Social Difficulties:
 (a) Being accepted by the group
 (b) Gossiping
 (c) Temper
 (d) Standards of conduct
 (e) Lack self-confidence
 (f) Attitude
 (g) Dating or going steady

II. Family Difficulties:
 (a) Parents
 (b) Brothers and sisters
 (c) Security
 (d) Lack of co-operation

III. Finance Difficulties:
 (a) Lack of money
 (b) Too much money
 (c) Working hours

IV. Others:
 (a) Future education and selection of vocation
 (b) Standards and principles of the Church (Word of Wisdom, tithing, meeting attendance)
 (c) Military service
 (d) Science and religion
 (e) Athletics
 (f) Temple marriage
 (g) Mission
 (h) Melchizedek Priesthood

Analyze your success after each interview and ask yourself where you can improve. List your answers. With all of your concentrated activities, provide sufficient time to keep in tune with the Lord. You will always be successful if you are guided by the Holy Ghost. Live to have this guidance. Peter of old, you remember, went up on the roof while food was being prepared and prayed. Do not neglect to develop a spiritual life. It is all too easy to become so involved with the (*Continued on page* 134)

WARD TEACHING SUPPLEMENT — MARCH

FELLOWSHIPING NEW MEMBERS

Most of us at some time in our lives have moved into new areas where we have been faced with the anxieties of not knowing anyone. Remember the first day you left home to attend college, to seek employment, to enter the mission field, or other occasions where it has necessitated meeting new people in unknown environments? These experiences are frustrating, and the uneasiness remains until a person has become acquainted and feels that he has been accepted.

This situation also applies to new members who have embraced the gospel. They are anxious to be part of the group and appreciate the kindness of those who hold out a hand of fellowship and invite them into the various circles of activity. As they are thus assimilated into the activities of the Church, the doctrines they have been taught by the missionaries become vivid and real, proportionate to the love for the people of the ward or branch.

There is no place in the gospel for "cliques." Look around at church socials and be certain no one has been excluded from the group. It is only another step in developing a true Christian spirit for each of us to extend a warm greeting to those unfamiliar faces we meet as we attend Church activities. It may be the first time that these people have attended any of our meetings, and the impression we leave with them will undoubtedly be lasting.

When a person has been baptized and confirmed, he is a member of the Church in his own right and should be accepted as such. It is not our prerogative to place him on probation or to wait until we see how faithful he is going to be before we accept him as our friend and associate in the gospel of Jesus Christ. The determining factor of how faithful a person will be depends upon the encouragement, love, and friendship given by the other members of the Church.

Fellowshiping new members is a challenging obligation placed upon every member of the Church. Do you have the faith to accept new members as your friends? Do you have the courage and Christian spirit to go out of your way and invite a new member to participate with you? As you answer these questions, think of the story of the good Samaritan who found it within his heart to take time to dress and feed an unknown brother. It would also be well to recall the statement of James:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and *to keep himself unspotted from the world."* (James 1:27.)

Far too often a "closed group atmosphere" can shut a newcomer out, whether that newcomer be a new member in the gospel or one new in the assignment. Let's resolve now to institute a greater effort to make everyone *a part of the* whole body.



TODAY'S FAMILY

FLORENCE B. PINNOCK, EDITOR

■ "My husband likes me just as I am," or "everyone loves a fatty," or "it's not what I eat it must be my glands," or "I've tried and tried and I just can't lose weight," these and more are just excuses for extra poundage. In nine hundred and ninety-nine cases out of one thousand we are just what we eat and do. Extra pounds are made of extra food the body does not need for its normal functioning so it stores it up in fat. This fat has a way of slowing down our energy, dissolving our pep, forming a barrier to good health, and even changing our potentialities and personalities. Fat is an enemy but not one that cannot be overcome.

It is almost impossible to pick up a magazine or newspaper without someone giving advice on this subject. We have all read of the seventeen-year-old girl who lost 150 pounds leaving her a slim 120 pounds, good health, and happiness, or of the man who came down from 340 pounds to 190 pounds in a short space of time by way of will power, or of the woman who at 189 pounds was unhappy because size 20 didn't exactly compliment her and from sheer determination and a carefully balanced diet in twelve weeks weighed 145 pounds but still insisted that in another month she would be size sweet fourteen and on her way to ecstasy. These stories have hundreds of duplicates. Never before have so many people become so weight conscious. This is good.

If you have seventy-five pounds or just ten pounds of extra weight, the first step is to consult your doctor for his approval and supervision of your diet. Then educate your attitude as well as your appetite. Decide that being well, attractive, and full of energy is surely worth more than the fun of frequently gorging on the wrong foods in the wrong proportions. You know the old saying a minute in the mouth, an hour in the stomach, and a lifetime on the hips. Another adage the extremely overweight must think of is "diet or die." After the decision has been made to diet, and with your doctor's help, set a goal for yourself as to the amount of weight you must lose and the definite time it will take.

When your doctor says, "Eat plenty of fruit," he

doesn't mean eat your regular meals plus all the fruit you want. One apple is good and only one hundred calories, but three or four apples add up to three or four hundred calories—and far too much! Remember too that some fruits contain more calories than others. I know of a girl who decided to eat all the fruit she wanted and couldn't understand a ten pound gain in weight in August. Grapes and watermelon are full of sugar, and an excess of them like an excess of candy can send your calorie intake soaring. It is best to become acquainted with the 100 caloric portions of different foods. Two thousand calories of fruit can be just as fattening as two thousand calories of any other food.

There are a few things to watch in your reducing diet. Be sure to keep track in calories what you add to other foods to make them more appetizing: for instance, sweet pickles, catsup, mayonnaise, avocado, honey, jam, nuts, cream, butter, sauces, and gravies will up an ordinary good nourishing meal to a gigantic total of calories. Large helpings or second helpings of food also up the total of calories. Between meal nibbling is another common offender. I know a person who said the only calories she counted were the ones she ate with her feet under a table. She couldn't understand why she gained weight. Again it's the total daily calories that cause the harm.

Make the key of your dieting "variety." Only crash or fad diets consist of eating just one or two foods. Of course, you will lose weight over a short period on these poor diets but you will soon gain all your weight back when you return to the old way of eating. Again educate your attitude, change your bad habits for good nutritional ones and over a long period of losing just two pounds a week on a scientifically prepared diet, you will be able to retain this loss. Educate your eating habits. Check yourself each day to be sure you are eating a good balanced diet. Remember we all need dairy products, grains and cereals, meat or fowl, and fruits and vegetables each day. Learn to forget about heavy pastries, desserts, fats, excessive candies, chocolate, gravies, and rich sauces.

Don't become social outcasts as you diet. Maybe the first thing to learn is to say "no" graciously. When you accept an invitation to dinner, take smaller than usual servings of the food served. Before you leave home take the edge off your appetite by drinking a small fruit juice, then during the meal eat slowly and take time to be sociable. A "No, thank you" said just the right way does not hold an insult to your hostess.

A young marrieds class met and decided that a common project was a good thing to help hold them together, so they discussed the needs of the group and decided that their greatest need was to lose weight individually and as a group. Each week as they met they would weigh in, and within a three month period there was a joint loss of weight of nearly three hundred pounds. This group encouragement helped each member to be calorie conscious.

At a soda fountain it is easy to order a small glass of fresh orange juice in place of a loaded banana split or a rich hot fudge sundae. Next time when the crowd orders a chocolate soda at three hundred and fifty calories, you have a glass of tomato juice for just sixty calories. It won't take many of these orders of consommé or fruit juice in place of chili and sundaes to make a noticeable difference in your weight.

Have fun as you are dieting. Dance, skate, ski, walk, etc., and keep in the social swim. It is important that you have exciting things to do so you can forget yourself and food. Don't sit in a lump before the TV and feel sorry for yourself. Nibbling will follow as sure as you do this, and all your good intentions will disappear. Good posture is a morale builder, it also makes a person look slimmer. So along with dieting stand tall.

Now let us talk about a new pattern for eating. Eating is a habit and a delightful one, if wisdom is used. This diet pattern should continue on through life. After the pounds have been lost, add a little here and a little there of nourishing food to just maintain your correct weight.

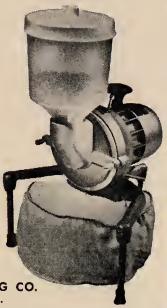


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Many authorities advise that a person eat breakfast as if he were a king, lunch as a prince, and dinner as a pauper.

Breakfast patterns for those who want to lose

I. One serving of fruit
One egg—poached or boiled
1 slice of wholewheat bread or toast and 1 teaspoon of butter
8 oz. glass of skim milk

II. ½ grapefruit
2 strips crisp bacon
1 slice whole-wheat toast
8 oz. skim milk

III. One egg—poached
2 slices of tomato
1 slice of toast and 1 teaspoon butter
8 oz. skim milk

IV. 1 sliced orange
½ cup cooked whole-wheat cereal, with ½ teaspoon honey, and ½ cup skim milk
Postum—plain

V. Tomato juice
1 egg—poached or boiled
1 slice melba toast
8 oz. skim milk

Lunch patterns for those who want to lose

I. 1 cup clear soup
Lean piece of roast beef or chicken
Sliced tomatoes on lettuce
Vanilla wafer

II. 1 broiled beef pattie—2½ in. dia. ½ inch thick
1 cup chopped spinach or cabbage
1 glass buttermilk

III. ½ cup cottage cheese and ½ slice canned pineapple on lettuce
1 piece toast or 2 crackers
½ cup jello

IV. ½ cup stewed tomatoes and onions
2 strips of crisp bacon
1 slice whole-wheat bread
½ glass skim milk

V. Green salad with 1 slice of meat or chicken added—dieter's dressing
½ slice of bread
Apple

Recipe for dieter's dressing

1 8 oz. can of tomato sauce
1 tablespoon tarragon vinegar
1 tablespoon lemon juice
½ teaspoon onion juice
½ teaspoon Worcestershire sauce
½ teaspoon onion salt
⅛ teaspoon celery seed

Combine all ingredients in a jar and shake thoroughly until blended. Chill. Shake before using.

Dinner patterns for those who want to lose

I. One serving lean roast beef
One med. sized baked potato—use one tablespoon of highly seasoned skim milk as the sauce.
Large green salad with dieter's dressing
Fruit

II. Bouillon
Slice of broiled chicken
Large tomato and lettuce salad with dieter's dressing
One orange sliced, lightly sprinkled with coconut

III. Tomato juice
Large serving broiled fish with lemon
Large salad of grated carrots and apples—dieter's fruit dressing
Broccoli served with a tablespoon of seasoned skim milk

IV. 1 cup consommé
Large serving pan broiled liver
½ cup green beans
Sliced tomato salad
2 halves of water packed pears

V. 2 lean broiled lamb chops
½ cup stewed celery
½ cup tomato aspic
3 inch wedge of angel cake

Dieter's Fruit Dressing

½ cup orange juice
½ cup grapefruit juice
1 tablespoon lemon juice

½ teaspoon salt
¼ teaspoon paprika
½ teaspoon sugar

Combine and shake thoroughly—chill. Shake before serving.

Foods Loaded with Calories	*Calories*
One sweet roll with frosting	350
1 slice French toast	235
Ham—4½ by 4½ by ¼ inch	400
Spaghetti with meat sauce—1 cup	290
Fried chicken—1 thigh and 1 leg	330
Tartar sauce—1 tablespoon	100
Macaroni and cheese—½ cup	160
Mince Pie—3 inch wedge	500
Sweet Potato—1 medium	200
Chocolate ice cream—½ cup	250
Butter or margarine—1 tablespoon	110
Baked beans with molasses and pork—½ cup	250
Doughnut—1 average	200
Peanut butter—1 tablespoon	105
Prunes—4 stewed	200
Chocolate candy bar	450
Fudge—1 piece	190
Malted milk	450
Brazil nut—just one	45
Peanuts—10 kernels	55

School lunches high in nourishment and low in calories for overweight children

I. Sliced tomato and bacon sandwich on whole-wheat bread (1 double sandwich)
8 oz. skim milk
Pear

II. Cottage cheese and fresh fruit salad
1 slice whole-wheat bread
Carrot sticks
Skim milk 8 ounces

III. Hard-cooked egg
Cucumber and green pepper slices
Whole-wheat bread and butter sandwich
8 ounce skim milk
2 vanilla wafers

IV. Tomato juice
Beefburger on toasted bran bun
Apple

V. Swiss cheese on rye toast with lettuce
Tomato
Celery stalks
Piece of hard candy

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A VALENTINE TREAT

Lacy cookies

½ cup flour
¼ teaspoon baking powder
½ cup sugar
½ cup quick cooking rolled oats
2 tablespoons heavy cream
2 tablespoons light corn syrup
⅓ cup melted butter or margarine
1 tablespoon vanilla

Sift together the flour, baking powder, and sugar, add the rolled oats, and other ingredients. Mix well together and drop onto an ungreased cookie sheet about 4 inches apart. Use a ¼ teaspoon measuring spoon for each cookie. Bake in a 375 degree F. oven until lightly browned. Let stand a few seconds before removing from the pan. This recipe will make about 72 lacy cookies.

■

Melchizedek Priesthood

(*Continued from page* 123)

SUGGESTIONS FOR THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

During each quarter of the year you will hold two priesthood leadership meetings. Their purpose is as follows:

Meeting 1—To train quorum presidencies.

Meeting 2—To train quorum committees.

(See page 11, 12, and 13 of the Melchizedek Priesthood *Handbook.*)

The material on the Melchizedek Priesthood page of this issue of The Improvement Era is intended to be a self-teaching course of instruction for quorum presidencies, but you will need to supplement it at the two meetings above mentioned.

Suggestions for your next meeting to train presidencies,

Make certain that the presidencies understand:

1. The objectives of the quorum.
2. The responsibilities of the presidency.
3. That the best way to operate a quorum is by standing committees.
4. That the *president* is chairman of the personal welfare committee. (In the seventy's quorum, any of





new EARNING POWER

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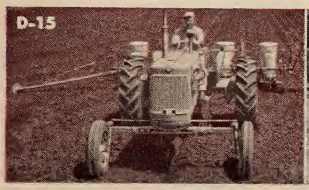
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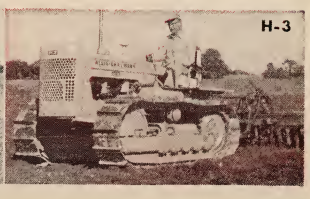
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the presidents may be.) The counselors are chairmen of the other two standing committees.

5. That the use of unassigned men is the main purpose of using committees and that most of the time should be spent with them.

6. That the quorum activity cards (see January Era), the quorum roll, and the bishop's list of assigned men are the sources of information as to who should be named on committees.

7. That it is fundamental that the unassigned men be the ones invited to be committee men.

8. That the presidency can't put the program into effect without making calls—over and over.

9. That these things are discussed and decisions made at a meeting of the presidency.

(*To be continued*)

■

The New Morality

(*Continued from page* 105)

Temple of Aphrodite in ancient Greece, or the place where celebrants of the Black Mass and Witches Sabbath met to blaspheme the sacraments during the Middle Ages. In the modern-day example, the movie goer is now a spectator rather than a participant. But the "New Morality" so seductively and attractively presented cannot help eventually, subtly and powerfully, affecting his or her basic values system, and the eventual decisions and behaviors that follow.

Eric Larrabee (a former editor of *Harper's* and presently the managing editor of *American Heritage*) in a newly published book, *The Self Conscious Society*, points out with considerable acuity the current state of the American "novel" in which normal love and sex are rejected in favor of a variety of perversions.

Author, professor, and critic Edmund Fuller in an analysis of *Man in Modern Fiction* (published by Random House) comments that the current vogue in American literature glorifies the "beat generation"—"love is understood as nothing more than the quest for 'kicks.'" Sex is portrayed as a stupefying pleasure mechanism for which heterosexual or homosexual relationships can serve equally well. In all these various kinds of novels offering us loveless lust, women are depicted primarily as depersonalized sex objects for the convenience of the inflamed male. The bonds of love and devotion, of tenderness and consideration, and above all of parenthood are unknown to such writers.

Psychiatrist Hervey Cleckley in his recent book, *The Caricature of Love*, pursues these points much further and with considerable documentation. He notes again and again the perversion of love and male-female relationships in modern literature. And it is this material, originally in literary form, which is with monotonous regularity translated with increasing boldness into screenplays and motion pictures. In a few years these then appear on our TV screens. And this is the steady diet which children are being conditioned with and raised on as weekly or bimonthly dosages in the case of movies, or nightly, in the case of some TV shows.

As Dr. Wertham succinctly comments, "Men and women (on the screen) don't love each other any more—they exploit each other in the most explicit and dehumanized form. Violence becomes commonplace—a fundamental principle of society. Killing is as common as taking a walk, a gun more natural than an umbrella." The Senate Subcommittee to Investigate Juvenile Delinquency after conducting extensive studies and hearings of effects of television on children concluded in their final report (1955) that "In the light of evidence, there is a calculated risk incurred through the repeated exposure (through TV) of young boys and girls, even of tender age, to ruthless, unethical forms of behavior. The Subcommittee believes it would be wise to minimize this risk insofar as possible." They also recommended stricter FCC control of television programing with authority given to revoke licenses of stations or of levying fines on those violating an established code. They also recommended the formation of local citizen's "listening councils" as well as money to be expended for research on the effects of television on children's behavior.

While many students and critics of the mass media have noted the significant changes in content and "morals" of Hollywood produced films in the past few years, it is most interesting to note that this is vehemently denied by the motion picture industry. One of the leaders of the Motion Picture Association of America testified before the Postal Operations Congressional Subcommittee in February, 1960, declaring, "Some have said that . . . the motion picture itself has changed, that something has happened to our sense of self-discipline, to our Production and Advertising Codes, and that our sense of public responsibility, has diminished. This is simply not true. Our members are just as strong in adhering to the codes today as they ever were."

When the question was raised of not allowing children to see certain types of films that might be deleterious, traumatic, or emotionally damaging, the leaders of the motion picture industry placed themselves in strong opposition to such a move with the argument that nobody can really define at what age a person is a child or adult, and that no group of "censors" could ever agree on what was suitable or unsuitable screen fare. However, it is quite interesting to note that the "Green Sheet" which compiles reviews of eleven independent national organizations does, in fact, show a great deal of agreement on their ratings of suitability of films for children, family audiences, etc.

In a survey made by this writer of films reviewed in the "Green Sheet" during a recent twelve months period *approximately 50% of these movies were deemed unsuitable for children, young people, or family type audiences.* Below are listed excerpts of their reviews of some of these "unsuitable" films: "There is graphic presentation of the extortion, arson, bombings and murder practiced by this ring of international gangsters." Black magic rites presided over by a sinister priestess and carried on in secret orgies, hysterical with drums, chants, frenzied shriekings and writhing, slithering snakes, voodoo torture, and bloody corpses." "Miss X once again plays a sex-ridden, hard-drinking girl with tormenting problems, patterning her life to suit her desires in one affair after another, priding herself on never accepting money for her favors. Salvation seems imminent when she falls deeply in love with a married executive—but a fracus brings an end to this brief episode. The sex centered spirit

of the novel is preserved in knowing, outspoken dialogue and sordid bits of business, etc., etc." "This lurid melodrama journeys through a maze of torrid love making, hatred, infidelity, insanity, physical and mental cruelty . . . etc." "A courageous captain discovers mass murder is being committed by an ancient religious sect. Its secret followers strangle and plunder their victims. The training of new members and the torture of prisoners are covered in a comprehensive cataloging of sadistic horror that leaves nothing to the imagination. Good performances heighten the effect of a film that is gruesome in the extreme."

Probably the most significant single event that has led to the "liberalization" of screen fare has been recent court decisions with regards to censorship of such films as *The Miracle, Anatomy of a Murder*, etc. In each case, local officials banned showing of these films in certain US cities as being "morally or otherwise offensive." However, in each case where the specific film was ruled by the courts as being "not offensive," this decision was made after the judiciary had private screenings of the film in question. What this had done, in effect, is to transfer the censorship or decision of whether the film is objectionable from the local police or similar officials, to the legal minds and tastes of the judiciary. So that it still remains a matter of somebody's or groups' personal judgment.

Thus the approach of controlling the distribution of offensive films through legal means is somewhat clouded at the present time, and it will probably take several years before all the legal aspects of "censorship" are clarified. A major step toward this end occurred in January of 1961 when the Supreme Court of the United States ruled that local boards set up to censor motion pictures were legal under the Constitution.

Actually a much more effective way of objecting to offensive films and TV is through groups (such as P-TA's, church organizations, service clubs, etc.); for example, minority groups in recent years have been particularly successful in getting Hollywood's co-operation in eliminating scenes or material defamatory or degrading to members

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of their group or race. This has been done through persuasion, discussions with leaders of the industry, and through other "informal" (rather than legal) channels. Thus it would seem not inappropriate for majority groups to approach also film leaders and engage in discussions on how material particularly offensive to Christian and other religious groups might be eliminated or at least treated in better taste than at present.

When the question is raised as to what parents can do specifically to protect their children from adverse kinds of motion picture and television fare the following suggestions are recommended: Under no circumstances allow your children (including teen-agers) to see motion pictures and TV indiscriminately. Some movies with apparently innocuous titles are frequently the most obscene and/or traumatizing.

If you attend a motion picture or see a television show which you feel to be highly objectionable you might, as you leave the theatre, ask to see the manager and express your feelings to him (or call the TV station). Also, at the next meeting of your civic, service, church, or P-TA group you might suggest that a committee be formed for the purpose of protecting children from being exposed to objectionable, disturbing, and traumatizing motion pictures and TV shows. This committee will have far more weight than you as an individual in approaching the theater manager, TV station, writing your Congressman, etc. You could, in addition, write a letter to your local newspaper expressing your sentiments. Though if it is to be published, it would be best not to give the name of the specific show because this gives it free publicity and will tend to attract curiosity seekers to view it. Writing a letter to one's Congressman (both Senate as well as House representative) expressing your views is often most helpful. Or another course would be to write directly to the Motion Picture Association of America, 8480 Beverly Blvd., Hollywood 48, California (either to Mr. Eric Johnston or Mr. Geoffrey Shurlock). And finally, if a particular theater continues to show offensive films, refuse to patronize them at any time.

Presiding Bishopric's Page

(*Continued from page* 125)

details of administrative duties that we neglect the spiritual requirements.

What a wonderful practice it was when the prophets of old ascended to the top of the mountains and spent the whole day in supplication. Great strength can accrue to the person who pours out his soul to our Father in heaven, whether in his closet, in the top of the mountains, or in any other secluded place. This soul-searching isn't always convenient, but it is the most profound medication that can be applied.

"We ask for strength and God gives us difficulties which make us strong. We pray for wisdom and God sends us problems, the solution of which develops wisdom. We plead for prosperity and God gives us brain and brawn to work with. We plead for courage and God gives us dangers to overcome. We ask for favors—God gives us opportunities. This is the answer." (*Pamphlets Doctrinal,* Prayer, Hugh B. Brown, p. 16.)

The following is a true case history which shows the need for the bishop to befriend his boys.

Jimmy was fourteen years old, active in his Aaronic Priesthood work, a good athlete, and loved baseball. Since both of his parents and older brother were working, he spent each day during the summer trying to alleviate the burdens of boredom and idleness. Day after day it was the same routine—sleeping late, a bowl of corn flakes for breakfast, watching TV, and playing catch with himself against the side of the house.

Toward the end of the summer, Bill, a new friend, moved into the neighborhood. Bill had no interest in the Church and kept referring to it as a sissy activity. He and Jimmy spent more and more time together, coming home late each night. No one worried about Jimmy because each knew he was a good, clean, active boy; and his conduct was never questioned. However, it seemed to Jimmy that no one was interested in what he was doing. Then a tragedy occurred—Jim was brought home one evening by a policeman. He had been involved in the theft of an automobile. The causes of Jim's involvement are obvious. He needed not only love and attention, but also someone who cared enough to listen to his problems—someone he trusted. He thought of his bishop, but the bishop always seemed too busy. Fortunately, there is much that the Church can do to give a boy like Jimmy help.

This help must come from you, the bishop. Do not wait until you have troubled waters before befriending the youth of your ward. As the fisherman of the boys, wrap the net of the gospel around their hearts when all is calm. It is the reaching out and the grasping of the opportunities with patience and love that will fill your boat to overflowing.

■

The Book of Mormon

(*Continued from page* 109)

I give you, . . ." (Jacob 3:9),

"And now, this commandment they observed to keep; . . ." (*Ibid.*, 3:6.), ". . . and concubines ye shall have none, . . ." (*Ibid.*, 2:27), or, putting a prepositional phrase used as an adverb at the front: "Now in this thing we do rejoice; . . ." (*Ibid.*, 4:3, 4, and others.)

Jacob also seemed to be an artist in the use of climax:

"But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God." (*Ibid.*, 2:5.)

The proof.—Here in the form of the Book of Mormon is a physical, examinable object which can be a means of confirming the actuality of Joseph Smith's experience and the reality of God. The sceptic must agree that if the Book is what Joseph Smith claimed it to be, it is a document which gives the world a transcendent witness to the reality of Jesus Christ as the son of God and the purpose of his mission; it gives much insight on the nature of God and Christ and of the eternal nature of the human individual; it offers light on the mysteries of faith, revelation, suffering, grace, baptism, acquisition of the knowledge of the truth of things, repentance, atonement, destiny, and many other questions which plague the mind for answers; it verifies Old and New

Testament doctrines and clarifies many debatable and obscure meanings; it offers to a sick world a key to new vistas in living in joy and peace, here and now and into the eternities. The Book of Mormon is extremely important. A witness of the truthfulness of its concepts is paramount. Are all the "Book of Mormon evidence" articles trying to bring about this witness?

The evidences presented here and in the research of the scholars mentioned can demonstrate that the book was not invented by Joseph Smith. But, these articles cannot give the final, motivating answer that the Book of Mormon is inspired of God. If the articles increase trust, and most important, encourage reading the Book of Mormon, they have certainly achieved their purpose. But the "scientific method" is not the whole answer regarding how to know things for sure nor to know the divinity of a thing. Jesus told his disciples that they could be forgiven for denying after seeing and believing. But, if the Holy Ghost gave them knowledge, they could never be forgiven if they denied. (Matt. 12:31.) On another occasion, Jesus told his hearers that they could know if his doctrines were of God by doing the thing the doctrines suggested. (John 7:17.) Both of these principles are combined in Alma 32:27-43, and a real experiment is described by which a reader can come to a testimony of the message of the Book of Mormon.

The motivating proof of the divine nature of the Book of Mormon—the sure, personal evidence that the book is what it purports to be—remains in the reading of it and the personal experience the reader has with its message. By unbiased, methodical examination, one can find ample indication that neither Joseph Smith nor his colleagues could have concocted the Book of Mormon. By prayerful reading, one can feel the power of the book and gain a spiritual witness of its truth. By trying the book's concepts, one can come to a knowledge of their verity. In the Book of Mormon lie means of determining the reality of God and the actuality of Joseph Smith's claims just as surely as one can know the difference between hot and cold, or black and white. The experiment is there, waiting to be tried by the diligent seeker.

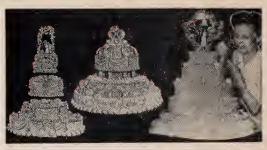
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It costs nothing to be cheerful, but cheerfulness always pays dividends. And such dividends are among the few sources of income that the Internal Revenue Office does not require you to list on your tax report.—Roberta F. Caldwell

If days were artist's canvasses,
Picturing lives of men,
How often we would scrape them clean,
And start again. —*Paul Armstrong*

Fashion note: Little change in men's pockets this spring.

The dawn does not come twice to awaken a man.—Chinese proverb

The teacher asked her pupils who the nine greatest Americans were. All the students had turned in their papers except Johnny. "Can't you finish your list, Johnny?" asked the teacher. "I'm still undecided," replied Johnny, "about the first baseman."

Some people don't put their best foot forward until they get the other one in hot water.

Those who live on the mountain tops have a longer day than those who live in the valley. Sometimes all we need to do to brighten our day is to rise a little higher.

The well-intentioned man, when he found that the liniment made his arm smart, proceeded to rub some on his head.

The only reason why a great many Americans don't own an elephant is that they have never been offered one for a dollar down and a dollar a week.

"I hold the unconquerable belief that Science and Peace will triumph over Ignorance and War, that Nations will come together not to destroy, but to construct, and the future belongs to those who accomplish most for humanity."—Louis Pasteur

The four-year-old had stopped to chat with a neighbor and his dog. She asked what the tag was on the dog's collar. "It's his license," the neighbor said. The little girl was quite impressed. "What kind of a car does he drive?" she asked.



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